LEVEL ONE

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, JANUARY, 1875. No. 1.

The Beasts of Revelation.

The time has come when those who wish an exact and rational faith will not be satisfied with conflicting and controversial interpretations; nor will they drop out of revelation the difficult topics, and say there is enough that is plain in the Bible for us. There is no pusillanimity so unworthy as that in religion. Here is matter of infinite concern. If God has given us His Word, all of it is valuable. We do not know but that we miss the most essential thing in leaving the picture-writing unexplained or indefinite, or involved in conflicting opinions. This is spoken of those books which are indisputably canonical and genuine, and sustained by the voice of the learned world and the church, according to the best standards of criticism, as truly a part of Divine inspiration. Such books as Chronicles, Songs of Solomon, and the Apocrypha, and such passages as John v: 7-8, concerning the three that bear record in heaven, are not to be included in the category. These may pass for what they are worth, rationally considered. But the vast volume of prophecy, the

wonders of the Apocalypse, demand the closest and most solemn handling by every Christian. He may not be indifferent on any account.

As if the Divine intelligence had seen how careless of prophecy the church would become, He has especially introduced the caution not to add to these words, lest God shall add to him the plagues written in this book; or to take from them, lest God should take away his part out of the book of life. And it is written: "Blessed is he that keepeth the sayings of the prophecy of this book." This implies that the understanding of them is of the highest importance. For, without understanding them no man can keep them.

But is it not presumptuous for us to think we can understand these things, when so many learned men have manifestly failed, and when so much disagreement exists among expositors? It puts one out of breath to think of wading through all the histories of Persia, Babylon, Turkey, Rome, and the ten kingdoms, in order to find the things prophesied of. Wm. Miller said he devoted ten years to the study yet how mistaken he was on certain pivotal points. Others have spent twenty-five years on it, with less satisfaction. Dr. Albert Barnes concluded the best exposition of Revelation was Gibbons' *History of the Decline and Fall of the Roman Empire*, and all the more valuable as his intention was presumed to be inimical to Christianity. So Mr. Barnes' *Notes* are quite full of extracts from Gibbon, and pass as satisfactorily as most commentaries. Besides, who has the time to devote to it?

Such ideas, reflections, and suggestions are natural enough, and well taken hitherto in the general direction of thought on the subject of prophecy. But is

there not some mistake in the method, some oversight of the very elements of the problem, that has led to this wide and unsatisfactory wandering? Is not the inward world, the spirit within man himself, photographed before him by the light of eternal truth? In other words, is not the Word spiritual, and does it not describe the spiritual world in language that can not be fully understood only *in the spirit?*

There is truly a natural element in the Word—a glimpse as of history here and there, both ecclesiastical and national—but these natural things are like the flux used in the furnace in separating the pure metal from base elements. Without this flux, in vain the crude ore is heated. The pure silver is not separated. The mass *freezes*, as the miners say, in the furnace. But when the proper material is put in to separate the base portion, then the silver runs freely into the bottom of the furnace, and can readily be poured into molds. So the natural is in the historical and prophetical parts of the Word, but it is there to bring itself into contact with our minds. If we treat that natural as the essential thing, of course our minds, with all the mass of heavenly truth, will freeze under it, and the conglomerate is unmerchantable, so to speak. The truth is defiled with dross. But using the natural as a flux—as something suited to fasten on to the gross things of our perception—while the divine desire of love to the Lord is kindled in our hearts, the pure spiritual truth descends into us. It can be formulated in the understanding, and is more precious than gold.

Now the spiritual world is present in some degree within each one. The nature of the spiritual world

which surrounds a man is just like his own spiritual nature. His own spiritual nature is measured, and its quality determined, by the quality of his love. If it be of the world, of gold, fame, and pleasure, it is of the hells. He is in them in spirit, and is more or less filled by them with envy, emulation, strife, pride, hatred, and revenge. If his love be to do good to his neighbor, to speak the truth for its own sake, he is in heaven in spirit, and fills his life here with heavenly things. All the talk about peculiarities that enable one man more than another to understand the spiritual world is more or less misleading. True, there are natural and spiritual varieties of capacity and adaptation; but, taken on the broad basis of truth, we are generally on the same plane, our eyes of equal brightness, and the sense of touch and hearing are about even. So in the spiritual things, our capacities in general are similar or equal. If anything, the common man is more favorably situated to comprehend the spiritual world. The common people heard Jesus gladly; and always in the interpretation of the Word, the fullest and the truest must be in each one himself. God has been pleased, as Jesus said in a rejoicing spirit, to reveal Himself, not to the wise and prudent, but unto babes. This makes the knowledge of revelation universal. It is given to the simple, and the wise can understand if they will.

We have not to go into histories of Babylon, nor Rome, nor Mahommedanism to find the truth. Heaven opens nearer home. The Word is nigh thee, and all the Word is elementally in each one! That is, he has a part, or is a part of it. It is in him in miniature or atomic form. The whole, the great outward, the

great world, the great heavens, the great hells, are but aggregates of the same atoms that exist in each one. The journeys of Israel in the wilderness, the Gospel histories, the horses, the cherubs, the beasts of Daniel and Revelation, are but illumined photographs of the life in its various stages which comes into each one, as he advances to a regenerate condition.

A few years ago it was not known in physiology what growth was. It was not known really what a nation was. Now we all know that growth is but the aggregation of cells, and that in a single cell are all the properties of the animal, or plant. The nation is but an aggregate of individuals. It is not strange that we should find a nation in prophecy when we know that it is but an aggregate of individuals, and each individual must find his life in the Word. *It is the book of life,* and there his name or quality was written before the foundation of the world.

When we have in ourselves the elements, it need not be difficult for us to determine the significance of the symbols of the beasts, whether with seven heads and ten horns, or two horns, or leopards, lions, or bears. For they each and all represent the quality of the life which the Word operates in the hearts of men. It is the Living Word which is presented. Let any man reflect a moment, and he will see that the figures must be of spiritual realities. They could not be less, and be the Word of the Lord. To make it apply to natural things and histories is merely to utterly neglect its Divine character, or make its divineness of no more account than any natural event, as the change of the seasons, or the growth of plants and vegetables. These are facts; and if the revelation is only of

facts, what better or more Divine is a fact in the Bible than in nature? It is only as the Lord gives a word that carries the soul beyond the senses to spiritual views that revelation is of value.

There are those who receive the Word with great delight in truth, goodness, and wisdom, because it gives them authority to rule. They put on exteriorly all the virtue of the Word, so to speak; they profess its righteousness; *they are clothed in scarlet.* The Word is in their hands as a beast. It is in itself Divine good. So to call it a beast, however perverted by man, is a real symbol of itself. See the cherubim of Ezekiel, which are undoubtedly symbols of the Word; also, the beasts or living creatures which John saw when heaven was opened, and which said, "Come and see." And the Lord Himself is called the Lion of the tribe of Judah, who had prevailed to open the book. How far from profanation, then, is the true idea of the symbol. How completely the key to the interpretation is given in the Word itself? Why not trust it to speak for itself?

One beast has seven heads and ten horns. *It arises from the sea*, and is seen in the desert. (Compare Rev. xiii and xvii). It is the apprehension of the Word in the natural mind which is here presented. It has really all good. Seven is the sacerdotal number of perfection. The head is the sum of good. Its quality extends through all the body. The perfect goodness of the Word is here symbolized. The ten horns are symbols of power, or truth. *They are ten kings.* This expounds the spiritual significance of the horns, or duplicates the symbol so common in prophecy, that we may catch in this manifoldness the real, spiritual things

of the Word. When Christ claimed that he was a king, not of this world, but of truth, he said: "Everyone that is of the truth heareth my voice." And in the prologue of Revelation the saints are heard rejoicing that they were made *kings* and priests unto God. And why should not such clear and definite explanations be carried on through the picture-writing that follows?

The woman that sits upon this beast (Rev. xvii) symbolizes the state of receptivity in the natural mind, in which all the good and truth of the Word are professed for the sake of bearing rule by their means. She held in her hand a golden cup, full of abominations. The Word in the hand is indeed a golden cup. The Lord, says the psalmist, "has in His hand a cup, and the wine is red; it is full of mixture; he poureth out of the same, but the dregs thereof all the wicked of the earth wring them out and drink them." Such is the abomination of the natural mind, which receives the truth for the sake of dominion, that it is fitly described in the fearful words "filthiness of fornication." It is thus idolatry is designated in the Word. What abomination in the idea of the holy sacrament, that it is the very body and blood of the Lord; that the priest has changed, or by his intervention the Lord has made the bread into His own body and blood, which is literally worshiped! What an insult it is to science and common sense; how contrary to reason and fact! Yet this proud spirit of perversion claims that this is the faith which a man must receive, or without doubt perish everlastingly. No wonder one head of the beast is represented as receiving a deadly wound (see chapter xiii, where the symbol is essentially the same

as in Rev. xvii). The spiritual sense struck this literal rendering to the death, but it lived, it was healed. *And the world wondered* after the beast! This wondering admiration is very prominent in the seventeenth chapter, and gives a fine clue to the interpretation, though it was overlooked for years, and never could be accounted for on any theory of exposition presented in either Roman Catholic or Protestant commentaries. But with the idea before us that it is the Word in all its goodness, truth, and power that has been perverted by the state of the church which the beast symbolizes, then the wonder of the revelator is amazingly suggestive. His mind is filled with astonishment at the glorious depths of wisdom in that Word, and at the Divine mercy of the Lord, who permitted in His providence just those perversions which should do the least injury, and which could most work on the darkened condition of men to their social order and progress.*

---

* "In proportion as they [Babylon of the present times] have enlarged their denomination, they have weakened the sanctity of the Word, and exalted the sanctity of the pope's dictates actually above it, they have claimed to themselves power over heaven, yea, over the Lord Himself, and have instituted the idolatrous worship of men both living and dead, and this until they have caused nothing of Divine good and Divine truth to be left remaining. That the holy things of the Word, of the church, and of worship, are so changed, is of the Lord's Divine providence, not that it is of His providence that it should so come to pass, but it is of His providence that, because man wills to bear rule by the holy things of the church, and also does rule, they should therefore adopt what is false in the place of truth, and what is evil in the place of good, otherwise they would have defiled the holy things themselves, and have rendered them abominable before the angels; which is not the case when they no longer know them. As, for example, with the holy supper instituted by the

For, with all this perversion, there are great powers in the natural apprehension; and the desire of rule by these holy things, however it perverts, yet accomplishes much good. Look at the record of the Roman Catholic Church, where this state is developed to a fuller degree than in Protestantism: how much has been done to spread the Gospel, to educate people, and control the ambition of rulers. Its Sisters of Charity, its hospitals, its missions, are worthy of her ambition. And among Protestants this element (for it is not a church outwardly, but an inward or spiritual state that is presented) is seen also, as the most vigorous in many reformers, the strongest among revivalists and among the most pushing educators. They follow high aims with low aspirations.

To see this, and to see how the Divine providence is in all these perversions even of the Word, and that its glory and purity still remain, is the cause of the most wondering admiration. "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints. . . . All nations shall come and worship before thee, for thy judgments are made manifest."

Further points of confirmation must be reserved for another paper.

Lord, in their separating the bread and the wine, and giving the bread to the people, and drinking the wine themselves; for bread signifies the good of love to the Lord, and wine the truth of faith in Him, and good separated from truth is not good, nor is truth separated from good truth, for truth is truth from good, and good is good in truth. And so in other cases."—*A. E.*, 1054.

Prayer for the Dead.

By C. DAY NOBLE.

At the recent funeral in southern California of a lonely, miserable, unfortunate man, the minister in very earnest and sympathetic words commended the departed soul to the mercy and care of its Maker. The man had suffered the wreck of his home in early life, had soon after met with a severe brain injury, and thenceforward to the end of his days had been an intemperate epileptic. Not a soul which was bound to him by ties of blood or affection stood by his coffin. Mere acquaintances and strangers brought the flowers, said the prayers, and paid to his poor body that final respect and service which our common humanity claims. What wonder that the minister's heart was deeply touched, and that his thoughts reaching out, after the sick soul was reborn as a helpless spiritual babe into a new life, should come into the spirit and atmosphere of the angels of the resurrection, and should share with them both interest and prayer for the newly risen one? "For he is not the God of the dead, but of the living; for to him all are living," said the Teacher of a present resurrection, who is Himself the Resurrection and the Life.

But some one present said he had never before heard the dead prayed for outside of the Roman Catholic Church. Very likely. That church almost more than any other really believes in a spiritual world, takes cognizance of its nearness and variety, and follows on closely after its dead with affection and affectionate

acts. By its doctrines of an intermediate state and the communion of saints, and even by its vivid and terrible conceptions of hell, it has kept itself in a realizing sense of the departed. Mingled with its almost fathomless falsity and corruption may still be found some of the tender, truthful instincts and practices of the early Christians. Since the Scriptures teach that the dead pray for themselves, and that their prayers are answered (Rev. vi: 9-11), the prayers of the living must also be of some avail to them.

So far as affection extends, and in its human, finite degree, it is as much omnipresent as the Lord Himself; for indeed it is one of his abiding-places, and its course is often the course of His providence. If it extends from those in this world to those in another, it is veritably present with them to strengthen and to bless. It is an indestructible bond between souls, however separated by place, condition, or even worlds. By it angels reach men on earth and devils in hell. By the Divine love, of which it is the shadow, the Lord reaches and operates upon all.

It is this affection which makes prayer for others potent. Being also a something spiritual, it has to do with the spirit irrespective of flesh or space. The change which is called death should not be suffered to touch or affect this affection in any way, except to increase it. Let us forget all the wearisome and barren attempts to prove that we shall recognize our friends in heaven, and, fastening upon the dear old Scripture phrase, "he was gathered to his *fathers*," and the ever-present testimony of our hearts within us, take the truth of this recognition for an axiom. But in so taking it let us awaken to all that it implies. It implies

that we keep their memory perpetually green; a sense of their nearness always fresh; a love for them not only pure and strong, but actually *operative.* No doubt the seeming decay of affection for the dead is due to its inertia. It does not flow forth into useful acts. When it is better understood how the natural world is continually the basis and support of the spiritual, and that in fine, occult ways, and according to scarcely as yet suspected laws, the states, changes, and progress of the dead are somewhat contingent upon the like things in the living, we shall see that the church on earth and church in heaven do indeed, according to the apostle, constitute *one family.* Our knowledge will doubtless extend even beyond this, even to the solidarity of mankind irrespective of state or world. It will be seen that to whatever point or region of the spiritual world affection and thought may go, prayer can follow in their wake, and find its way "to the listening ear of God."

But meanwhile it is certain that the dead can be reached and helped in more ways than unreflecting Christianity supposes. They can be helped by our religious states of love for the Lord, of faith, and of general devotion. These being spiritual are necessarily perceived in the spiritual world. Furthermore, they can be helped by such a Christian life and practice as they themselves would gladly have attained to had their stay in this world been prolonged. This will further prove to them the illimitable possibilities of the faith upon which they founded their eternal interests, and must act both as a *fact* and an *influence* directly upon them. Strange that the belief has become so universal among Protestant Christians, and among

them alone out of all the religions in the world, that the dead are elevated or plunged at once beyond our help. Even the heavens are not yet pure and perfect, and angels are only our fellow-servants.

Lastly, the dead are helped by direct prayer for them. Just as much power as prayer for the living has, it has for the dead. What this power is, and by what law it works, we will not now inquire. But its reality no Christian of any deep experience will call in question. It is sometimes simply tremendous. Swedenborg says that earnest prayer is sometimes heard aloud in heaven. No doubt that the inmost wrestlings of our spirits with the Spirit are there known to the ministering angels, who stand ready to obey the Divine will in accomplishing an answer. Let no apathy on our part delay these winged feet on their errands to the newly dead.

Bearing Witness.

By Miss ELLA. F. MOSBY.

Our whole life ought, in some kind, to be a witness of the truth and the light that is in us. In the first place, the truth is many-sided, and each individuality apprehends more especially some one form or color of its beauty. There is a separate vision to each soul, a distinct life-teaching, by which he is to attain to his own work and place in the orderly arrangement of the great body of humanity. Every life is required to be true to its own symmetry and design, to bear witness to it, to so far lay aside its own will as to allow it gradually and without opposition to unfold itself. This

is what Emerson means by "*insisting upon one's self.*" But it is more truly insisting upon God's thought of us. Everyone who truly lived out his genuine life would become a power and an influence—such a delight and refreshing to others as green leaves and fragrant flowers now afford us naturally. Their thoughts and words would, of necessity, be strong and full of interest. But people have been trying rather to live after the traditions of men; to mold themselves on old social forms; to repress every fresh impulse by prejudice and fear of public opinion, until the true life is no longer visible. There are so few who say of a thing, "Is it good, true, genuine?" and so many who ask what effect it will produce on the opinions of their acquaintances? And since, after men have repressed and stunted the growth of their best and highest life, they can substitute no other in its stead—since, if they will not speak their own message nor bear witness to their own light, they can hear and see no other—therefore we have such meagre, dull, mechanical lives, such joyless works, such empty and weak discourses. Could you know the real man who seems now so stupid and worthless, you would love him; you would feel delight at the words, however simple, which were so spontaneous and fresh; with the natural development of his character your interest would continually be renewed. But alas! you will never know or see him; for, ashamed of his different and genuine self, he has sunk into a creature of routine and rote. His place is left empty in the world, and another fills it in his stead.

Our faith should be a veritable "*io credo*"—what "I believe" or witness; not only what the church or my acquaintances believe. Our truths should be the genuine

outgrowth of an honest experience; our loves, not simply the result of habit, nor yet a compact of mutual admiration, but an earnest, hearty reverence and affection for the noble, the good, the pure—in truth for the image and likeness of the Lord with men. This only is a life in which there is substance and warmth, which can shelter and aid others.

There is also a way in which we are called to bear witness with our friends, against which the selfishness of our nature revolts. There are few so dearly loved by us that we do not recognize in them some flaw or fault, and yet it is so much easier to equivocate and keep silence than by a plain word to bring upon ourselves estrangement, and coldness, and constraint. Not that our sincerity need mean continual remonstrance or fault-finding, but that when the right moment comes to speak we should not waver, or fail in the first adherence to truth; that afterward, with all our love to our friend, we should not excuse the wrong, or seem to him to think of it otherwise than the one high impartial law of right requires; that we should be loyal to this, true in our witness to this first and always, being sure that it also includes the truest and most loyal friendship.

Again, with our enemies, do we bear witness to the law of love which in our reason we acknowledge? By the requirements of this we should eagerly hear the good, and desire to learn more, and unwillingly receive evil reports of others. The motives which are unseen should be construed with broad and generous construction, and the visible deed interpreted with kindness. How soon all enmities would cease in so sunshiny an atmosphere. The light would shine every-

where, for everywhere would this loving spirit catch its radiance, and reflect it again in loving witness of the Infinite Sun.

Education of no Importance when of no Use.

By DR. A. KELLOGG.

From childhood's early dawn, to the evening of our days, and forever along the social relations of men, recurs the pertinent question, "Of what *use* is it?" At sea upon any subject, with clouds and darkness—the mists of ignorance and doubt—lowering low along our horizon, the ever-present pilot bringeth us unto the desired haven. Not all the vitiated education of ages past, nor ages yet to come, will suffice to stamp this sentiment out of the head and heart of humanity.

Upon a subject so broad, one can only hope to abridge a hint in the right direction. We hold use to be prior to all forms, and to all ways and means, adapting them to itself; it, therefore, rules supreme, everything in art or nature being only the manifold and diversified forms of use. And what is *use*, but some work exercised toward our neighbor, our country, the world, or the Lord's kingdom in the heavens and on earth. For example, to love any persons is to do them good when there is power, for all things of charity are contained inwardly in the deed or work itself; good sentiments are nothing until they come out into act and become a work. So, also, true worship consists in being useful, or *exercising* charity, which is the same thing. Saying prayers is indeed necessary, but they are not of the life, and only teach what the life should be.

The term *use** has many meanings; the most common

---

* *Business Uses.* By these the mind is held together, and is in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delights of fraud and malice,

one is profit or gain. Any child of five summers understands this well enough. Little Frank took a walk with his father the other day. Fresh from Eden, in ecstasy the boy beholds a charming object; seizing his father's coat eagerly, he cries, "O! see that bee-ŭ-tiful butterfly on the pretty flowers yonder." The peevish parent shakes off the embryo naturalist, saying, scornfully, "*I* don't care for *butterflies* and *flowers!*" You see his body was there walking, to be sure, but the mind far away plodding and planning. Chilled is the genial current of the child's soul at the fountain-head. Returning to the beaten path, Frank, now a little over-imitative of his father's long and measured tread, stalks along before him, moody, and mumbling half to himself, "Well of what *use* is it, *any how?*" (advancing a little more rapidly, in the path literal and figurative). At length, turning square about, facing his father, he says, "Well, I know what you *do* care for! [wagging his head with a significant projecting of jaw]—you care for a thousand dollars!" In short, the love of any and all kinds of riches for their own sake is the root of all evil. Even mental, moral, and spiritual culture alone, without a life of use, forms a rational principle as parched and dry as a desert, and is like a wild ass, stubborn, morose, contentious, and even the delights of truths thus acquired are defiled by self-love. On the contrary, there is a chastening power in work that brings happiness, according to the character and quality of the use. Everyone's observation of the dignity and happiness of children usefully employed, relative

---

also from the delights of mere chit-chat and the gratification of appetite, which also is the delight of idleness, and idleness is the devil's pillow.

Uses that are recompensed, or to be recompensed, in the world, are such as are not done from the Lord, within man's heart; wherefore those are not recompensed in heaven, they are not therefore to be coveted.

EMANUEL SWEDENBORG, in *D. L. and W. of A. E.*

to their years, added to their own experience, can not fail to bear testimony to a universal truth.

Nothing is more common than to speak of the food of the mind. In this higher sense we mean all those things that serve to nourish the soul. In this best sense, to know what conduces to use is to know what is good and true; and in order to realize it as anything, we must will and do it. "What canst thou work at?" is thus solved. Faith and works are no longer divorced in either the scholastic or dogmatic sense. Education in scientific truths, and indeed in all truths, should be objects of regard; but they must regard good works as their end, and this good must rule universally in all and in every single thing. "The case is like the body and soul: man ought to regard his body, nourish and clothe it, and let it enjoy the delights of the world, but all this not for the sake of the body, but the soul; in order that it may have a sound body, so as to act correspondently and rightly, and use the body as an organ altogether obsequious to it; but even here the soul is only a mediate end, not for its own sake but for the sake of the uses it has to perform in each world—the quality of one's life being according to its use."*

Let us explain what it is to regard anything—for example, our parents or the Lord—as an *end*.

"To regard anything as an end is to love it above all other things; for what one loves he regards as an end. And the rule is universally in the inmost heart in all and every single thing. For example, he who from the heart loves his parents, has that honor present in all and every single thing which he does in their presence, and which he thinks in their absence, and it is even seen in his gestures, and heard in his speech. So he who from his heart fears and knows God, has that fear and honor present in every single

---

* John iv: 32, 34, and vi: 27. Read Gen. xii.

thing which he thinks, speaks, and acts; because it is in him, even when it does not seem to be present, as when he is at work, &c. This is what is meant by setting God always before our eyes; not that we ought to be continually thinking about Him, but that the filial fear or love of Him should reign universally, so that one neither thinks, feels, nor does what is adverse or unpleasing to Him; or if at any time he trespass, this principle manifests itself and admonishes."

To certain animals, void of understanding, which have a kind of false brain in the back part of the orbit of their eyes, all their intellect depends upon sight, simply external observation, or the mere illusive appearance of things. But this is not so in the true type of manhood; although it may appear as if the members and organs of man's body, and all other forms of nature, were before, and their use after. Yet rationally, the wise learn to correct the appearance to the eye; their creations, evolutions, and derivations are reversed; lower forms are no longer mistaken for progenitors of the higher; neither polyp, mollusk, nor monkey, of man. Scientific truths, like the leaves on the trees, are indeed born first, but they are for the sake of the fruit. This fruit is not only the last, but also the first, whence sprung the trees themselves: all else are only means to an end; therefore, fruits or works are the all in all, the alpha and omega. Living in a liliputian age of metaphysics, few know, or care to know, anything beyond the dead level of natural and gross thought; yet light dawns upon us, and there is great hope of a new generation. That children of our day, only five years of age, understand *use* in the higher sense alluded to, we know from much observation. Only a few days ago, going from Little Lake to Potter's Valley, to explore an isolated grove of redwoods, fifty miles or more away from the coast, a friend on the border, Mrs. C., invited us to dine. Inquiring after the baby, we found she was on the mountain with her

father, who was cutting and sawing those enormous *sequoias*, ten to fifteen feet in diameter.

When she returned, with an air of astonishment and wonder (perhaps a little facetious withal, to be candid), I said: "*Why*, you are getting large enough to *help* your father, ain't you?" "O, yes," said she, promptly —but dropping her eyes to consider, then confronting me with all assurance—"I help him a *good deal*"—emphasizing—"I keep him *company*"—archly, with a toss of complacency—"don't you think that helps a *good deal?*" Well, I told her I thought it *did indeed!!*

Can any greater evil befall a community than to have its youth and people educated with no desire of being useful? And by no method, let it be remembered, can this desire be duly implanted without *labors* of use: for it is a universal law that we learn all acts by acting; to walk by walking; and to work by working. Otherwise, is like spending a life gathering eggs that never hatch; pouring water into stagnant pools and fens, that only feed the pestilence; or hoarding food to breed worms and stink. The mere gold-miser is harmless compared with harpies like these, with no good, and of no use at heart, for either citizen or state. Neglect is bad, but what is far worse is to inculcate the old effete aristocratic ideas of a by-gone age, that such ends are degrading.

To conclude, therefore, unless sciences and knowledges are learned with a view to a life of uses, they are of no importance, because of no use.

Religion in Business.

By B. F. BARRETT.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

"All these things;" that is, earthly treasures, things which minister to bodily comfort; things which are particularly gratifying to the loves of the natural man; food and raiment, houses and lands, and equipage; the things after which the Gentiles seek; all the things meant by natural or material wealth. The Lord does not forbid our seeking these; He only forbids our placing an undue estimate on them; He forbids our exalting them to the rank of things to be supremely desired—of things to be loved and sought after as of the first importance. This is plain from the context, as well as from the first clause of the text: "But seek ye *first* the kingdom of God." That is, seek it as the thing of supreme moment; *first*, not in the order of time, but in the order of importance. This implies that other things—the things which belong to the natural world—may be sought, but only as things of secondary importance. They are to be regarded and sought, not as an *end*, but only as means to an end. Therefore they should occupy a subordinate place in our minds. They should be looked upon only as means of serving the Master, not as a master to be served.

When a person loves the world supremely, and regards its perishable wealth as the chief good, he will seek to make everything else subservient to his worldly prosperity. He will, whenever it seems to him necessary, sacrifice truth, honor, justice, sincerity—every principle of heavenly life—for the sake of that which he prizes above all else. Mammon being the object of

his supreme regard, how can he truly worship God? The sincere homage of the heart can be given only to one thing or one being. "No man can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other. Ye can not serve God *and* mammon."

It appears from some of the previous verses in this chapter, as if we were forbidden to think about worldly affairs at all. As in that which says, "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on." But this rendering does not do justice to the original. The meaning, according to the more correct rendering, is: "Be not *anxious* or *troubled* about the things which the body needs." Why should we? Can we not trust to the providential care of Him who furnishes the fowls of the air their food, although they neither sow, nor reap, nor gather into barns?

Besides, it is impossible to provide suitable food, and clothing, and shelter, for our bodies, without bestowing some thought on these things. And to neglect all care or provision for our material wants and those of our families, would soon make us miserable vagabonds. It would remove us as far from the kingdom of heaven, as the veriest savagism is from our most advanced Christian civilization.

The gospel, then, rightly interpreted, does not require us to be oblivious to the things of this world. It does not forbid our thinking about, and making provision for, the wants of the body. It only forbids all anxious solicitude about these things. It forbids supreme devotion to them, as if they were things of primary importance. It tells us that there are other things which have upon us, as rational and immortal beings, higher claims than these; that there are other and vastly more important wants — wants of the soul — to be thought of; and that we should be careful to give to these latter the consideration which their superior importance demands.

Under the old dispensation the things of heaven were quite divorced from the things of the world. There was thought to be an irreconcilable antagonism between them. The highest religious life was thought to be incompatible with a life of active employment with the affairs of this world. Some, therefore, withdrew from the world and all its concerns, and immersed themselves in cloisters, imagining that there they could live more religiously, and worship God more acceptably. And the larger portion of those who remained in the world still thought of religion as a thing wholly separated from its common affairs and daily duties—as a thing of times and places, to be attended to on Sundays, in the sanctuary, and at the prayer-meeting, but to be scrupulously laid aside in the shop, the mill, the bank, the counting-house, and at our ordinary work on other days of the week.

Now this old, and in some quarters still prevalent idea, is completely reversed under that higher and more rational unfolding of the Gospel which is bursting upon many minds. Christianity, as interpreted to the most opened and enlightened minds of to-day, teaches that among the things eternally conjoined by God, but which man has put asunder, are the things of time and those of eternity; the things of earth and the things of heaven; the things pertaining to the body and its welfare, and those pertaining to the soul and its welfare.

In nothing, perhaps, is the new Christianity more broadly distinguished from the old, than in this: that the former asserts the intimate and indissoluble connection of religion with life; the spirit and principles of heaven with the common affairs of this lower world. According to the new Christianity, a truly religious life is not a life that is lived separate and apart from the world, but right in the world. Religion, according to its teachings, consists not merely or chiefly in the devout observance of certain forms and ceremonies at

particular times and places, such as going to church, listening to sermons, repeating prayers, singing sacred songs, or engaging in other formalities of worship. It is not a thing to be worn in the sanctuary on Sundays, and to be laid off in the parlor, the kitchen, the shop, the school-room, and the senate-chamber, on week-days. But it is something to be carried about with us every day; something that must accompany us everywhere. It is to be carried into business, into politics, into the family, into the school, into the warehouse, into the bank, the office, the factory, into pleasure and amusements, and into all the multitudinous industries, duties, and relations of life. Men, according to the new Christianity, should act at all times from religious principle; should trade religiously and manufacture religiously; should marry, and study, and teach, and legislate, and practice law and medicine, and do everything religiously. That is the way they do in heaven. And that is the way people will do on earth when this Divine petition shall be fully answered: "Thy will be done on earth as it is done in heaven." That is the blissful state toward which the world is slowly approximating.

"Trade religiously!" exclaims some man engaged in traffic—"buy and sell religiously! How can I do that? My object in trading at all—my sole object—is to make money; and to make it in the easiest and quickest way possible. What, then, has religion to do with business, or business with religion?"

If money is your sole object in business, then you are not conducting your business religiously—that is certain. Your back is turned upon the Lord and the things of His kingdom, and you are looking toward that opposite kingdom—the kingdom of darkness—though you may not be conscious of the fact. You are not seeking first the kingdom of God and His righteousness. And no one will find that kingdom unless he seek it, and seek it as a thing of highest mo-

ment. How, then, to seek God's kingdom *first*, in business or trade, is the subject for present consideration.

What is the kingdom of God? In its essential nature it is purely spiritual. Its foundations and essence are in the human soul. As saith the Divine Saviour, "Behold, the kingdom of God is within you." It is a state of mind in which the Lord is acknowledged as our Sovereign and King, having an exclusive right to rule supreme over all else within us, and when we hold ourselves as His loyal subjects. The laws of heavenly charity revealed in the Divine Word are the laws of this kingdom, and these are the laws of our inner or superior life. And when these laws are freely accepted and reverently obeyed, our souls are brought, through such acceptance and obedience, into an orderly, free, and properly human state—into a joyous and happy state akin to that of the angels. This is the state denoted by "the kingdom of God." It is a state in which the selfish propensities of the natural man have been brought into complete subjection to the Divine laws of love and justice, and we experience delight in doing the will of the Heavenly Father.

Very different is this from the state of the natural man. It is not the state into which we are born naturally, nor one into which we come through the development and exercise of our natural propensities. It is, indeed, so different, that a person who comes into it is said to be "born again"—"born from above"—"born of God"—to be "a new creature," etc. Therefore the Lord says: "Except a man be born again, he can not see the kingdom of God."

Those, therefore, and only those, who are anxiously striving after this new regenerate life—who propose as the chief end of their existence the subjugation of their selfish and evil loves, and the formation of a heavenly character—are seeking first the kingdom of God and His righteousness. Whatever be our natural

vocation, we should ever keep this end in view. To lose sight of this, is to lose sight of heaven.

And how shall we seek this end in trade? How carry religion into business? Or how shall business be so prosecuted as to contribute to the great end had continually in view—the upbuilding of God's kingdom in the soul?

1. First, we should see that our business be in its nature a legitimate one. If its prosecution be detrimental to the health, the manners, or the morals of the community, then it is not legitimate. We can not innocently embark in a business which tends in any way to the natural or spiritual injury of our neighbor. And if a man finds himself in such a business, he will abandon it for some legitimate one as soon as he thinks seriously of seeking first the kingdom of God.

2. Having embarked in a legitimate business, how should you conduct it? What ought to be your chief aim? To realize the largest pecuniary return within a given time? To make the most money you can out of it? If so, you will often set aside the law of neighborly love—you will trample on the eternal principles of justice whenever these seem to hinder you in the attainment of your grand object. You will have recourse to cunning, and concealment, and deception, and a thousand artifices called "tricks of trade," which, viewed in the clear light of heaven, do not differ from downright lies. This is the way natural men do; those who are not seeking first the kingdom of God and His righteousness. Therefore, in the prosecution of their business their souls do not grow larger, freer, nobler, more just, generous, and humane, but narrower, meaner, more selfish and unjust. We grow (spiritually) in the direction of the kingdom we seek first, or with the deepest devotion.

Carry, then, religious principle into your business. Start with the assumption (which, however, is no assumption, but an assured verity if we believe the Bible) that the interests of eternity are paramount to

those of time, and the welfare of the soul far more momentous than that of the body. Be honest, just, sincere, and true, in every transaction—not from policy, but from principle; not to secure the confidence and esteem of men, but because it is right in the sight of God—because these virtues are good and praiseworthy in themselves; because they are essential elements of true humanity, and accordant with the will of the Heavenly Father. In buying or selling take no undue advantage of those with whom you deal. Never allow yourself to do to a customer that which you would not be pleased to have done to yourself if you were in that customer's place and he in yours. If you know of any defect in your goods, never think of passing them off on others without telling them all you know of their defects. If you do, you are as dishonest in that transaction as the man who passes counterfeit money for genuine, knowing it at the time to be counterfeit. Because you were deceived in the goods you purchased, that is no reason why you should deceive others. Is a lie told to or practiced on you any excuse for your telling or practicing a similar lie on others? The law of the land regards (and justly) the passer of counterfeit money, knowingly, as equally guilty with the counterfeiter himself. And so the man who sells goods whose defects he knows but deliberately conceals, is no better than the original cheat himself.

Carry honesty, then, strict and undeviating, into every business transaction; not as the best *policy* merely, but as a principle without which you can never enter the kingdom of God. Undoubtedly this will subject you sometimes—often it may be—to worldly loss. But what of that? Is it not better to suffer such loss than to incur a more tremendous one?—to lose the dignity, and comeliness, and glory of true humanity, the image of God, and with this the peace, and joy, and bliss of heaven? "What shall it profit a man if he shall gain the whole world and lose his own soul?"

When a conflict arises in your mind (as there often may) between your fear of worldly loss and your regard for strict justice toward your neighbor, remember it is a conflict between heaven and hell; and in every such conflict, if you look to the Lord and humbly invoke his aid, He will bring you off conqueror, will establish you more firmly in the love of justice and of all that pertains to His heavenly kingdom. And after the conflict you will be stronger in your love and clearer in your perception of the right, nearer to the kingdom of God, more closely linked with the angels of heaven, than you were before. But if you permit your love of the world, or fear of worldly loss, to triumph over principle, then will your perception of the right be measurably obscured, your love of the right weakened, your soul more closely wedded to the wrong, and more deeply plunged, therefore, into the abyss.

3. Strict honesty, too, carried as a religious principle into business, will prevent a man from making promises which it is doubtful about his being able to perform; or from assuming responsibilities which there is not a reasonable prospect of his discharging; or from taking risks which may jeopardize the financial security of his neighbor. By far the larger part of all failures in business, and of all commercial disasters, are the normal results of the excessive greed of gain, or of not carrying into business the law of neighborly love—strict and undeviating honesty—as a religious principle.

4. Again, to seek first the kingdom of God in business, one must not be careless, or dilatory, or neglectful, but prompt, and active, and diligent, and faithful. Whatever we undertake to do, we should aim to do in the best manner possible; and such aim is quite incompatible with dilatoriness or neglect. Promptness and activity, and carefulness, in what we do, are to be counted among the Christian virtues, and, therefore, to be reckoned as religious duties.

If, then, our supreme aim in business be, not the accumulation of material wealth, but the formation of an honest, upright, Christian character—the development and strengthening within us of the love of truth, justice, sincerity, righteousness, all the exalted Christian graces—if we are more anxious to do justly than to get gain—more willing to suffer pecuniary loss than to sacrifice principle or violate any of the laws of neighborly love—then we are seeking first the kingdom of God and his righteousness. We are every day coming more and more into that kingdom, for we are making its laws the laws of our life; yea, weaving them into the very fabric of our spiritual being.

This is the way religion is to be carried into business, and business to be made instrumental in building up within us the kingdom of heaven. When this is our high purpose—the very purpose which the Lord himself contemplates, and is always ready with His unspeakable love to assist us in achieving—we may give ourselves no anxiety about our outward or financial prosperity. The Lord will take care that all things needful to our temporal welfare be provided. As he says, "Therefore be not anxious, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for your heavenly father knoweth that ye have need of these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Extracts from Correspondence.

THE BURNING BUSH.

"I thought I would write to you some of my past experience, as at present I have no liberty to testify in the church. I will speak now of the great and wonderful manifestation of God's light and love and power to me when going to a camp-meeting in 1862. A baptism of holy fire came really upon me, and the

Lord revealed himself to my soul in an indescribable manner. No language can express my feelings, as I seemed to put off, in sweet holy awe of God, all natural thoughts, as Moses put the shoes off his feet. I saw streams of glory going all over the land, covering the mountains and filling the valleys, as though God's light and love should cover the earth, as the waters do the sea. As I sung praises, riding alone in the stage, I could see flakes of fire streaming from my mouth; I could not open my eyes to look on this world. I was the burning bush, and unconsumed."

DIVINE TRUTHS ARE PRECIOUS STONES.

"My soul breaks out in triumph. Thou, O Jesus, shalt reign forever. Thy light, Thy love, Thy power each ransomed captive sings. Glory to God in the highest.

"I know the Lord is building me a mansion which eternally shall stand. He has laid the foundation, and is now garnishing the walls in my heart with precious stones, which shall glitter and shine like jasper and gold. I do not need to wait till I put off the mortal body. I feel the kingdom is within; I get glimpses of the city as it comes down from God out of heaven.

"Our preacher spoke upon the text last week, 'Who shall roll away the stone from the door of the sepulchre?' and applied it to the evils of our hearts. The stone at the sepulchre was rolled away in my heart years ago when I knew the Lord a risen and almighty Saviour. But the stones the Lord is now laying in my heart are altogether different. Those that the preacher spoke of are the stones under the cross. I knew well what he meant. I have passed on. My faith takes me into the city. I have seen the King in his beauty. The work now goes on within, quietly, silently, without the sound of a hammer. I used to think and believe the mansion was in space somewhere, and yet the spirit blessed me, and I knew the grace of God was in my heart. But this inward glorious silent work surpasses far all understanding in the first state. The precious truths which in glittering light, flaming like the precious stones, are built within before my spir-it-sight, form a present kingdom of God. Great is the mystery of godliness. God was [and is now!] manifest in the flesh. He shall be with you and in you. 'I in them and thou in me, that they all may be one.'"

UNTIL THE TIME OF THE HARVEST.

"'But are they not now being gathered together?' I hear you say. 'The opponents of Revelation are now outspoken. Only last Sunday a man declared before over two hundred, that he would give away a work entitled 'The word of God a false witness.' He was cheered, and many copies were circulated. It was shocking! But the battle is the Lord's. We need not fret, etc. Read Luke xxi: especially verse 19: 'In your patience possess ye your souls.' 'And when ye shall see Jerusalem compassed with armies,' 'flee to the mountains' . . . 'in the midst depart out, and in the countries enter not therein.' We therefore hail these infidel attacks, and popular *éclat*, as proofs most convincing that the time has come to make an end and bring in everlasting righteousness. And then shall they see the Son of man coning in a cloud, with power and great glory. Better far they should be pronounced and separated, at the Lord's second spiritual coming; for a new era of His Church dawns upon us."

Notices.

THE WEEK OF PRAYER.—It is now about fifteen years since, under the suggestions of some Eastern missionaries, if we remember rightly, nearly all the Protestant churches of the world, by an almost spontaneous movement, united in a week of prayer, and union services for the extension of the kingdom of God in the earth. This growth of Christian feeling so significantly manifest is extending more and more into the life of the general church. "It has been observed in this city," says the *Occident*, "as never before. The union services were attended by very large numbers, and the interest increased throughout the week."

One is reminded of the opening of the seventh seal (Rev. viii). Seven trumpets are given to seven angels, which stand before God. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it *with the prayers of all Saints*, upon the golden altar, etc. Again, when the Lamb took the book to loose its seals, the four-and-twenty elders fell down before him having every one of

them golden vials full of incense (Rev. v: 8, margin), *which are the prayers of saints*. So, when the book is in the hands of the Lamb, and when the seventh seal is broken, the incense is offered. Why it is called in one instance the prayers of saints, and in the other it is offered *with* these prayers, suggests that a life according to truth is quite as essential as prayer or worship. Though these things seem spoken apparently of external worship, yet it should be remembered that it now refers to the internal states, or a life of love to God and charity to man. "In everything which a man utters there is affection, and every man, spirit, and angel is his own affection, for their affection is their life; it is the affection itself which speaks, and not the man without it; therefore according to the quality of the affection, such is the prayer. Spiritual affection is what is called charity towards the neighbor; to be in that affection is true worship; prayer is what thence proceeds." Prayer without this internal affection is only gesture and sounds, without life—a perversion of worship.

ARTHUR'S ILLUSTRATED HOME MAGAZINE.—Commences the year with much improved features. It was always good and pure, and sparkled frequently with some of the most beautiful literary gems. It is refreshing to see it step forth into an enlarged and cherished sphere. The new serial story, "Deborah Norman," by T. S. Arthur, promises to equal in happy delineations of character and deep pathos any of the author's previous works. This is saying enough for it, yet it opens even best of all. And the magazine is well filled with many other good things. Philadelphia: T. S. Arthur & Son, 809 & 811 Chestnut St. Terms $2.65, including postage.

ANGEL'S WINGS.—The talk in the bar-room where Deborah Norman prayed has this fine passage about angel's wings:

"Wings are the heavenly truths on which souls like hers may rise to communion with God, and on which, bearing down blessings for His far-off and disobedient children, she may return and bring them messages of peace, as she has done for us to-day. An angel of God has been among us, friends; and the sound of her departing wings is yet in our ears. She came to us in love and pity, and has left with us a Divine benediction.—T. S. ARTHUR, in *Arthur's Illustrated Home Magazine*.

VOL. VI. No. 2.

The Living Way.



Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII : 51.

CONTENTS.—FEBRUARY, 1875.

PAGE.

The Beasts of Revelation..... 41
The Higher Education (Ella F. Mosby)..... 52
Fairies (Dr. A. Kellogg)..... 55
The Growth of Faith (Mrs. Beulah Brinton)..... 61
Extracts from Correspondence: Present Revelation.—Crowned Christians Here.—A Believer's Confirmation.—The Narrow-way and the Highway 69–72
Notices: Progressive.—The Persecution in Acapulco.—The Spirit of Hate.—Mrs. Phœbe Palmer.—St. Nicholas.—Scribner's Magazine.—Overland Monthly.....72–76

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, FEBRUARY, 1875. No. 2.

The Beasts of Revelation.

NUMBER II.

It has been shown that the "wondering admiration" of the revelator as he looked upon the beast intimates the true key to the proper interpretation of the text. It at once excludes the application to any church, or state, or work of man, for upon such horrible actual governments the apostle could not look with anything but abhorrence; but in the literal Word, though photographed from the perceptions of the natural mind, he could see the ineffable beauties and untold splendors of truths radiant with heavenly love. Yet we may well pause before fully accepting this key, though confirmed by the solid principles heretofore laid down (see January number). The history of inquiry in relation to this whole book of Revelation admonishes to caution. Doctor South pithily remarked, that he never knew one to study it who was not mad when he began, or did not end mad; a shameful saying, if true, and shameful any way for a professed believer in revelation. Doctor Adam Clark confessed that he did not

at all comprehend the book, but on the matter of this beast was constrained to admit that its application to the Roman Catholic Church seemed fairly demonstrated. It has been shown that the love of rule by means of the holy things of the Word has built up a church, of which the woman on the beast is the appropriate symbol—true in degree of Rome, but really including all corrupting churches which delight in controlling men from the mere love of ruling—but that the beast itself is the symbol of the literal Word as photographed from the natural apprehension of men, and that the living creatures seen in heaven are the symbols of the same Word in a different light. (Rev. iv: 6–8.)

This explanation is so far removed from received opinions that the reader may well pause before accepting it, yet not throw away the idea as the suggestion of lunacy. Great religious humbugs are always on the natural plane of thought. The spiritual and really elevating ideas travel slowly and by way of the cross, and though crucified at Golgotha—*the place of a skull*—they rise from the rich sepulchre and ascend from Olivet—the spirit of love.

This seven-headed and ten-horned beast rises, as first seen, from the sea. It is the natural plane of the mind, where the Word is formed. "The *waters* where the woman sitteth are nations, tongues, and peoples." The history, the psalm, the prophecy, are all in natural language, and apparently partake of all the evils in our inverted humanity. This sea is also the bottomless pit, which fitly describes the self-love of the world, and the state to which the Word descended. St. Paul says, he that ascended is the same also that descended first *into the lower parts of the earth.* And he as-

cended that he might fill all things, the highest and the lowest, as he is the first and the last, and holds the keys of hell and of death. So, then, when we have reached the real spiritual and deepest significance of the Word, we find the Lord alone! He is the Infinite One—the bottomless abyss! How Mr. Wesley's hymn once startled the writer may be inferred, perhaps, by the reader when his eye first goes over this paragraph:

"O Love, thou bottomless abyss,
Thee to perfection who can know?
O height immense, what words suffice
Thy countless attributes to show?"

O! the depths both of the wisdom and knowledge of God. O! the heights and depths of love. (Eph. iii: 6).

But the beast, it is said, ascended out of the bottomless pit and *goeth into perdition.* How can that be true of anything in the Word? It can be true just as it is true of the beast that it *was, and is not, and yet is.* The natural of the Word is precisely this. It was and must be to all men the basis and containant of the spiritual sense. The natural *was* in its forming; it *is not* in its growth, for it becomes spiritual; and yet *it is*, for the natural is the apparent truth still. Perhaps the reader will exclaim, "This is too much of a conundrum!" But does he suppose the revelation is made only to the senses or to fools? Why should not the simple mind accept the truth thus disclosed, since the Divine effulgence can only be revealed to finite intelligence in "dark sayings upon a harp." (Ps. xliv: 4.) Besides, to describe any natural thing thus would be downright absurdity. But when we contemplate

the Divine thus reaching to us by means which fade before His splendor, and yet abide for our gross hands to handle—a human case or appearance for the jewels, diamonds, and gold of his truth and love—how can we but adore in wondering admiration?

The exposition, to the mind *that hath wisdom*, declares the seven heads are seven mountains, on which the woman sitteth. All readers will perhaps remember that this is made a strong point with those who interpret the beast to symbolize the temporal power of the Pope, and point to the seven-hilled city in triumph. But hills are not mountains. And it is immediately added, "and *they are* seven kings;" not, "*there are* seven kings," as rendered in the common version. It is impossible to make out a historical rendering of this which is even plausible. But mountains in the Word symbolize doctrines of good, which are also truths. As the woman sitteth on them, it intimates that she claims dominion over all goods and truths of the church, and falsifies and profanes them. She first accepted the Word, and long preached it, but at length withdrew it from the people. She claimed dominion over the Word, cast its truths aside, and substituted her own religious principles; yet for a pretense maintained the Word. Five kings had fallen, or are not treated of; but one is, and the other is to come. "The two profaned truths which are the heads of the rest and are here treated of, are that they have transferred to themselves the Lord's Divine power, and that they have rejected the Word: the transferring of the Lord's Divine power to themselves is signified by the king who is, and by the other who is to come; and their having rejected the Word is signified by the

beast being the EIGHTH KING, and yet among the seven." (A. E., 1064.)

But let us consider these things in the light of the person and work of the Lord Jesus Christ. Christ is the great fact of Christianity. His unique and sinless character is the great rock which the waves of infidelity never shake. With him and in him all revelation stands impregnable to earth and hell. Simply what is he? The Son of God literally—no dogma about it. That is the simple record. He took our nature to overcome its evils by redemption, by bringing a life of love among men. He giveth his life for the sheep. Let not this great truth be perverted by any humanly devised *schemes* of salvation. God's plain, simple method was to give the seed of a new man adapted to take root in the race. It is like all His creation, from lower to higher life, and thus to consecrate the lower life to higher uses. But when the use of the lower is accomplished, it is laid aside. Thus Christ, when he had accomplished the use of his material humanity, laid it aside and clothed himself with the Divine humanity in its stead. The lower self-life is *apparently* the bottomless pit, and the Word ascends from that, and finally rejects it. It is not that self-life which is ever saved. It may mount the Word and deck itself with precious stones and jewels, drink the blood of saints, and regale and flatter itself with a long catalogue of canonized individuals, but the cup full of adulterous abominations is in the hand. That is the heart of the thing. It is doomed to utter annihilation. There is no true union, no Divine marriage, between the life of God and the life of self. The life of self and the world must be put off to find the true mar-

riage of the soul with God. "Except a man be born again he can not see the kingdom of God." Hence, the natural man of the earth earthy is rejected. In that degree the Word is also rejected, or goeth into perdition, or is destroyed root and branch.

The next associated beast has two horns as a lamb, but spake as a dragon. This beast rises from the earth, or is a growth from a higher perception of the Word as to what constitutes the church. It is the Word photographed, as more rationally but not so literally perceived. Its powers, two horns like a lamb, call down fire from heaven in the sight of men. It works wonders before the first beast, and causes all, great and small, to receive the literal Word, which it greatly multiplies. Thus it makes an image of the beast. "The Bible is the religion of Protestants!" But it spake as a dragon. It did not say a character of love and truth was required by the religion of the Bible, but it made a religion of the Bible. Bibliolatry, the faith of the natural mind, is dragonistic.

A word in passing as to the dragon. He has been called pagan Rome, and this approaches the truth, just as the natural intuitions of men concerning things spiritual are represented by Rome; but he is not any more Rome than pagan China, India, or Greece. He is all these, for all exhibit but an aggregate of the intuitional life of religious things natural to man. This intuitional life in Rome surrendered to the Word, and gave it as a purer truth great authority. Hence it is figured that the dragon gave the beast his seat and great authority. Let any one reflect on the power of the Word when the intuitions of his life yield fully to it, and he will have a small outline of the dragon giving

his seat to the beast. And as he comes to put the Word into rational perception, fire from heaven will descend upon him, and he becomes alive with a new spiritual power. But in self-life in degree he speaks as a dragon, and will allow no one to reason other than as he reasons, and all must accept the letter of the Word as he does, or they can not teach, or, as it is figuratively expressed, buy and sell. He is constantly insisting that all shall make an image of the beast.

I know these suggestions will strike the pride and spirit of dictation in the church so heavily as to lead some, even Christian ministers, to scoff. But it can be afforded. "Happy is he that dasheth the little ones of Babylon against a stone." (Ps. cxxxvii: 9.) Is there anyone that would sustain infant murder by this quotation? And if it refers to the work of converting by the truth, and has a beautiful spiritual significance, why have not the other passages a like spiritual sense?

There are those who accept the Divine-human principle of the Lord. They understand that the Father is in the humanity of Jesus as the soul is in the body. They are described as having the Father's name in their foreheads, and as standing with the Lamb on Mount Zion. (Rev. xiv.) These are represented as having their names written in the Lamb's book of life before the foundation of the world. They saw in the Word the principles of love and truth, and obeyed them, or made them their own at the beginning of the Church. They did not receive the mark of the beast, or merely natural apprehension of the Word, in all its sum of natural good and truth, but went to the Lord alone, and were led by him.

But thousands receive the mark, and worship the beast and his image, the literal Word, or as rationally interpreted in the natural understanding. In this age the number is lessening, though still very great. Will not many of these hail with joy an interpretation that is Christian and rational, uniform and consistent, and confirmed by experience as this so repeatedly has been? This is now growing more and more important, for on its acceptance depends the final triumph of the Word. Note the remarkable declaration:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv: 9–11.)

Now, will any man say that this is to be literally and naturally true of any class of religious people? Will the Lord so treat millions of souls? Is that the true and real teaching of the Bible? Then farewell to revelation. There is not power enough in all the churches and kingdoms of the world to preserve it. It falls by its own weight of horrible falsity. It is against the instincts of humanity, and contradicts itself, reason, and common sense. Now the spiritual sense discloses here marvels of the Divine economy and mercy. It is literally true of spiritual things.

We have seen that the beast is the Word as photo-

graphed from the apprehensions of the natural mind; his image is the rational perception. Now, if anyone follows his natural apprehension of the Word in self-life, and receives the mark in his forehead or in his hand, the pure truth—"wine of the wrath of God"—comes to him in judgments which ultimately destroy that self-life. During this process he is always in the presence of the angels and the Lamb. The fan is in His hand, and He is winnowing the wheat and burning the chaff with unquenchable fire, which is indeed the Divine love. The chaff is the self-love, and probably no man or angel ever grew without it, any more than wheat ever grew in the earth without chaff.

It would be the height of absurdity and self-conceit for a man to say he had faith, was justified, and was all wheat, while his neighbor had not faith, was condemned, was all chaff, and would go to an endless hell. How little he knows of himself, or of the love of God, or of the redeeming work of the Lord Jesus Christ who came into the world to save sinners. How he clouds himself from the Divine infinitude, whose ways of saving by judgment are so abundantly set forth in the Word. "He shall not fail nor be discouraged until he has set judgment in the earth." "He shall bring forth the judgment into victory." "For the day of vengeance is in my heart, and the year of my redeemed has come." "He hath anointed me to preach deliverance to the captive, and the day of vengeance of our God." Such are samples of the connected expressions of love and judgment. (See also LIVING WAY for February, 1871: article, "In the Spirit."

These things could be confirmed by innumerable living witnesses, who now feel or have felt the tor-

ment of fire in the presence of the angels and the Lamb, and could not come forth until they gave up their self-life, or died in the Lord. But the literal Word in this connection settles the matter without dispute. Read on, from Rev. xiv: 10-11 quoted above, the next verses. What wonder greets your eyes! "HERE"—where? In this tormenting fire? "Here is the patience of the saints; here are they that keep the commandments of God and the testimony of Jesus Christ." Here they are; here, for a long time it may be, the battle goes on between the life of God and the life of self and the world. Here are revealments of corruption within, and of the Divine holiness above, that lead to the very borders of despair. Patience, the patience of the saint, is sorely tried. But in the presence of angels and the Lamb the victory is not uncertain. There comes a death, not of an animal body, but the harder death of the will. It sinks, by Infinite living love compelled, and the voice proclaims them blest. Its solemn and glorious form is given right in the connection: "I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord. Yea, saith the Spirit, for they rest from their labors, and their works do follow them." (Rev. xiv: 13.)

"The ten horns are ten kings," or doctrinal truths of the Word not then received, but for a time received, and give power to the literal sense of the Word. "These shall fight *with* the Lamb," not against him, and he shall reveal his power over all doctrine, however true, as "King of kings and Lord of lords."

"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." It is thus great Babylon is being over-

come by the Lord, by means of the doctrines of the Holy Scriptures.

The above outline might be extended indefinitely, and in all instances would account for the plausible literal applications of the prophecy to history found in any commentary; for they are shadows over and over of things spiritual in human life. The real spiritual things, however, alone interpret the prophecy. These are practical, not speculative. They enter in degree into the life of every true believer, and enable him to discern where he stands. They explain his interior conflicts, and the varieties which the processes of spiritual life may bring into view. They reveal the way of conquest, and the certainty of final victory. In short, the natural life is a miniature dragon in everyone. "The heart is deceitful above all things and desperately wicked." But when the mind is turned to the letter of the Word, much pride and selfishness remain. The old life mingles in the new, and perverts it. God is served because hell is feared. The hate, the self-seeking and pride, may be intensified by damnatory clauses and promises of reward in the Scriptures. A conceit of piety and phariseeism makes him think he is an eminent servant of God. Next, more rational views obtain: the life really becomes more orderly and Christlike, but still it is photographed as a lamb which spake as a dragon. Faith has grown strong and clear, but charity is wanting; wonders are performed, fires descend from heaven: but he insists all shall accept the Word as he understands it. He makes an image of the beast that speaks and sees. He puts texts of criticism in all minds. If you think differently, you must go out of the church—you will not

be allowed to teach. Happily he grows out of this state, or unhappily he may pass through temptations that reveal the hells to him till the judgment fires destroy his evils. Some perhaps so make their life of evil that they remain in hell forever. It is their heaven. Such is their state, however, that it is horrible to contemplate from the holy point of view of the Divine humanity.

Reader, the Lord Jesus Christ came that you might be freed from evil—that you might have life, and have it more abundantly.

The Higher Education.

By Miss ELLA F. MOSBY.

Love is, after all, the higher education. It penetrates into the darker places, where the most acute and subtle intellect despairs. The beautiful work of the Protestant *pasteur*, Jean Bort, in France, in developing and opening the closed minds of the epileptic and idiotic, is a proof of its wonderful power. When we wonder if such a man will succeed in an achievement which appears difficult and novel, we err, in computing simply his intellectual forces and his power of will. There is another factor in success—so delicate so fine, so interior, that it is often wholly overlooked, but it is the spring of vitality, the stimulus of the whole activity. Is the man in sympathy with the object of his work? Does he love his work with a genuine enthusiasm, that places fame and money as secondary to the end proposed? If so, he will gain it, in spite of discouragements and delays.

The understanding alone is powerless even to attain perfection in mental things without the hidden strength and perception of love for the science or art pursued. In architecture the intellect may give accurate proportion, neat and scientific execution; but the building is only a mass of dead and cold stones, mechanical and unpleasing, unless the love of art lived in the builder's brain and hand to prompt the springing curve as light as thought, the grand and swelling dome, the far-reaching aisle, and to give the loving and delicate touch of life to every carving and tracing. Then this mute stone speaks; it is no longer silent; it is full of individuality and history.

In music, one may gain by long practice and study a brilliant execution and thorough mastery over its science; but, unless one loves and feels its exquisite harmonics, the fingers can never reach those delicate touches that bring tears unbidden to the softening eyes, or render the grand and noble aspirations of music's inner life. Every science and art and handicraft has its exterior and interior, and only love attains the last.

The love of one's work in time trains and molds the bodily faculties to higher perception. We are told that the gold and silver smiths of Italy, and all workers of metal in the middle ages, were pre-eminent in their exquisite skill and delicate manipulation, which had been inherited by the son from the father throughout a long line of workmen who delighted in the perfection of their work. It is by inheritance and by a delight in bright hues that the Indian weaver at the loom has such subtile and beautiful perceptions of color, such a delicate appreciation of form, that the high-

est culture can never of itself equal the beauty of his designs, and his fabrics are unrivaled. The delight and genuine satisfaction in such work have quickened the brain, and given dexterity to the fingers and quickness of vision to the eye. Delight is the outgrowth of love, and work which is not enjoyed is only half done.

Even with the study of languages, the same inexorable law requires a sympathy with the thoughts and modes of feeling of a race, before the finer shades of meaning can be grasped, and intonation and characteristic expression made one's own. The most stupid mind, thoroughly interested in a theme, acquires more than a genius indifferent to his studies.

If these things, then, are true about mere intellectual achievements, how much more essential is the vitality of love to moral growth. Do you remember Plato's beautiful and simple definition of the end of government and statesmanship—"That the men and women of a country should be of the very best?" Without enthusiasm, without delight in the noble and high, without *love* for the good, we must sink into weakness and contempt. It would be comparatively little that we should not have fine handicraftsmen, or learned scholars, or great artists; but where love for moral greatness is lacking, the root of all stability, purity, and honor is smitten with decay.

The valuable heritage which every good man leaves to his age and race is increased love of the good which he has embodied in his life. For love is assimilative in its essence, and becomes like the object beloved. Even companionship produces a certain resemblance; how much more a genuine and hearty love, that delights to dwell upon the loveliness of its object, and

grow toward its stature and proportions. If we love a hero, we will not willingly go out from his presence to do a base or mean thing. Our very thoughts become softer in the association with the gentle and loving. The Lord Christ, in His thirty-three years on earth, has given us an example so perfect, so pure, so noble, that we can never look upon it with full and undivided vision without loving it as the supreme end of growth. This is the highest culture, the most perfect development, the restoration of the heavenly ideal: by love to put on His image and likeness. And He is the only way by which mankind can enter into pure and beautiful life.

Fairies.

By DR. A. KELLOGG.

As fairies are considered by us a serious *reality*, will the gentle reader listen a moment to a word in their defense? In our view their true existence is not only based upon the soundest philosophical and rational premises, but also established by the testimony of experience, both individual and universal; and their real existence is no more to be questioned than that of angelic spirits, or heaven the abode of the blest.

Candor requires this affirmation at the outset. Does not the philosopher treat, in all soberness, of life in manifold forms? He tells you there is life everywhere —that all things are living, either human, animal, plant, earth, or rock life, and so on. The theologian also speaks of spiritual and Divine life. Each and all

proclaim this with one voice, and so testifies the history of mankind in all ages and forever. For, should the children of this generation altogether hold their peace, the very foundation-stones of truth would cry out!

The more thoroughly and seriously the subject is examined at all points, the stronger will mankind be principled in the truth accredited by our DIVINE-HUMAN LORD AND SAVIOUR—sage and philosopher, priest and prophet, rank and file, of all the kindreds, nations, tongues, and peoples under heaven, save a few of this latter consummated dead or dying age. Yet, forsooth, these deny it, when their children, fresh from Eden, and nearest the GREAT FOUNTAIN OF LIFE, actually *see all things alive*, and see too the little people of their world —the *tiny fairy spirits*, ten thousand times more realized than the experience of the most dead and doleful matter-of-fact men that ever uttered, "Vanity of vanities, all is vanity." Not that these last do not speak truly, too, of *themselves*—for all such belong to the mere dead-points of humanity, and why should not everything be on a dead level to them? But have any of us so far forgotten the sights and scenes of a charmed childhood, when all around was *alive*? If so, heaven forgive us, and restore at least just a little poetry to life, if no more of our lost Eden.

A whole realm of the soul, far, far above and beyond mere scientific facts—only the footstool and foundation, but by no means the whole temple of truth, and also even outlying the controversial bar of the intellect—is the region of the heart, the affectional, perceptive, and intuitional nature. Hence the great difficulty in dealing with this and similar subjects satisfactorily to certain negative states of mind.

Evil genii, we are told—the elves and fays—dwell in filthy fens and bogs, marshes and morasses, of *this world*. (A. E., 659; see A. C., 1620 and 1631.) For every spiritual must have its natural terminal basis, or foundation—if not the *same* as that other world, at least *similar*. Now, if deemed requisite to fall to reasoning at all, by parity of legitimate logic must it not be equally true that good fairy spirits dwell in the sweet corners of the earth—in beautiful objects, flowers, and the like? Yea, every leaf of those plants and trees that symbolize faith, charity or love, is a *land of spirits*, as saith truly Jean Paul! Or tell us: is it a doubtful, qualified, or meaningless expression, that "outward nature is a theatre representative of the Lord's kingdom in the heavens?" Are we anywhere told to leave the fairies out, *here below*, or not to pray that they may also come on earth as in heaven? Have the good people all along the ages been mistaken? Can it be possible or supposable for a moment, that a sentiment universal as the human race itself is a *mere imagination?*

"Every man from his first infancy to his first boyhood is introduced by the Lord *into heaven*, and indeed among the *celestial angels*, by whom he is kept in a state of *innocence;* in which state, it is well known, infants remain until the commencement of boyhood. (A. C., 5342.)

But suppose our modern adult Sadducee in after years should come to say, "No man ever did or could see angel, spirit, or fairy, with any eyes whatever?" Let us in mercy grant candor to *his* state, also, even though his heart hath waxed gross, and his ears be dull of hearing, and his eyes he hath closed, alas! let us

hope not forever, never to be opened, neither here nor hereafter, in this world nor the next. But the Johns may: yea, even those in external, natural good, like Lot, may also. Then there are the little Samuels born of devout mothers, and the Hannahs, and thousands more, may even *hear* the heavenly calls, though they may not always tell it to the old Elis in Israel. Heaven help us to stay the profane hands upraised too rudely to shake from off all buds the small rain and gentle dew—the bright gems of life's early dawn—or too easily exchange the well-attempered morning cloud that gilds the east for the smiling midday sun. O! who of us would choose the cold steely moon of faith, separate from genial simplicity in *innocence*—that soft moon turned into blood, and, clad in saddening sackcloth of hair in her going forth, darkling in eternal space? Who are these that would even urge the little ones to mock the prophet, saying "Go up, thou bald-head," or facetiously favor or coldly and negatively " offend one of these little ones?" "It were better a mill-stone were hung about his neck and he were drowned in the depths of the sea." And do we not offend this state of *innocence*, signified by "little ones," when we thus chill the genial current of the soul by our icy touch—matter-of-fact or false though it be, as blind self-complacency will have it.

Not being the meekest man in the world, we scarcely dare trust our patience to criticise the heartless, prosy, and for the most part stupid stuff that goes, beautifully bound and lettered, to make up the juvenile literature now flooding the press; the main animus being so utterly abhorrent to every elevated and charming impulse of the heart. Naturally enough,

perhaps, one might have thought our feigned and fashionable admiration of classic lore would tend somewhat to save us from sinking hopelessly into the dismal swamp of benighted literalism. But "Egypt shall help in vain, and to no profit;" the *true* "*matter-of-fact*" is, the exacting spirit of this same Egypt, the fallen son of the wise, has so come down upon us that this unmitigated mud-brick-making without a single straw or semblance of life in it has become an intolerable burden, and the very land groans for deliverance. Would that another little sweet-smiling Moses might touch the heart of some daughter of Pharaoh, and at length lead us out from the midst of a darkness that may be felt. Let us leave the land of the unclean owls of the desert, and the little screech-owls that are wont to compose music and *poetry* (heaven forgive the abuse)! for our children—cheap, very cheap, for *cash!* And there is that other *great owl*—science—gathering under his darker shadows, amid the shades.

O yes, in *heaven*—that land very far off—lo! *there*, we are told, "are atmospheres of sporting infants, and tiny flowers—of forms most minute as it were, undiscernible, but still perceptible to an inmost idea. *But* —and here steps in the leaden-footed sophistry (to them, your children) of "spiritual eye-sight," and bewilders and tramples in the dust the tender bud just ready to spring forth into the genial sunlight and air of heaven. Grant it is so, yet how are feeble children to see such *rationale* long ere reason itself has dawned? A thousand to one they precociously conclude, if not actually so taught long before they leave the cottage door, that "It is all an ideal illusion; it is not *real*—my mamma [or minister] told me so." Yes, but it *is*

a thousand-fold *more real* than gold and silver, and the paving-stones on which they are too often fed. In other words, we thoughtlessly make our heaven an illusory one—inculcate skepticism, and wonder there are skeptics at large. To such sad perversions and misconceptions are we prone: and such, we are sorry to say, is too often the infidel teaching of the church.

They see, then, and are happy, are they? Let the blind leaders of the blind carp and cuttle-fish about the particular eyes. How is it, pray, when one of these little innocent heavens (*microcœlums*) or microcosms is an actual natural-born infant, *fairies and all?*—or where is the authority for leaving the little FAIRY SPIRITS out. Are we not assured "that infants on earth have ideas nearly similar," and do we not *know* it of our own selves. Are they not innocent? If so, the natural is subservient to the internal or spiritual life (and this is the state of which we speak—*i. e.*, from infancy to boyhood or girlhood). Is not influx adequately received *then?* Hence impressions of even *inanimate* things are *alive*, and that more and more so, the nearer they approach One Sole LIVING Substance. "And whatsoever is from the Lord is *in itself alive.*"

These views, we again protest, are not offered to court low *argument*. Much in this and that other world belongs more to the realm of *experience* and *feeling*. The public must be aware that, both *in* and out of the so-called church, this gross material matter-of-fact (or false) age is carried away captive down into Egyptian bondage and darkness by low worldly loves, too often, indeed, to mere natural knowledges—science divorced. And it now *glories* that under its iron heel

it has crushed out, and burnt up in its laboratories, nearly all the life and soul of every living thing in its path, and is exceedingly busy just now to urn up the dry bones, dust, and ashes!

To the intelligent it need scarcely be added, that by *fairies* only the good and loving messengers and companions of the celestial state of infancy and innocent childhood, even to youth, are intended. Those evil, vindictive, and silly sprites that have so long abused the sentiment, and marred and profaned juvenile lore, one can only abhor, as they would any other profanation. And let none mistake these remarks for a defense of every visionary illusion or false and unreal seeing. With the fantasies of this or of any other world we have here nothing at all to do, save to sweep them away; simply because they are respectively not true nor genuine. Our plea is only for the *innocent*; the *orderly*, and the *real*.

The Growth of Faith.

By MRS. BEULAH BRINTON.

In the world's history there is one man whose wondrous faith has placed him conspicuously apart from all others. Like a towering monument standing out firmly established on a rock, the faith of Abraham, possessed of immortality, stands out in the desert of unbelief into which our fair earth has been turned. Like an oasis, a fertile spot where the poor thirsty traveler could drink of the cooling waters, this man's faith has been to the weary pilgrims of earth. How

many hungry souls, wearied and choked with the empty words, the soulless phrases wherewith science and philosophy vainly try to feed it, have come to this simple story of the great patriarch, and found it living bread, which, taken to the soul, assimilated by the spiritual nature, becomes hope, trust, peace, and confidence in God's promises.

The practical question at this point is, How did this man attain to his faith? What price did he pay for it? Is it possible for me to attain to any such faith? Admitting that Abraham had great natural endowments in this direction—a faith-genius which is as essential to the man of faith as poetic genius to the poet—it is nevertheless true that this man's faith was the result of growth, a necessary consequence of the use he made of the peculiar condition in which he was placed. It was no more chance or good luck that made the "father of the faithful" what he was, than it was chance or good luck that gave the nice crop of potatoes the farmer has just harvested. No doubt some of your lazy neighbors, who ate and slept while the bugs were wide awake on their vines, would say of this harvest, "O! it was good luck, the bugs didn't trouble him as they did me." The farmer knows the reason why they didn't trouble him. He made his back ache to kill them, and paid the full price demanded by nature for a good crop, else he had not got it.

Now let us see the price Abraham paid for faith—"the gift of God." (Read Gen. xvii: 1.) Twenty-three years before this, God had called him to leave his kindred and country, and he instantly obeyed, not knowing whither he went; and now, after all those years wherein he had "sojourned in the land of

promise as in a strange country," God comes to him again. With the fulfillment of the promise, possession of the country he had so solemnly covenanted to give him? Ah, no! He comes with more promises. Read to the ninth verse, and see the explicitness, the fullness of the promise. No court of justice but would declare such as this a valid legal promise to give possession of a piece of land. Now read the twenty-third chapter of Genesis, and you will find that in his old age, with his wife dead, he goes and bows himself to the people of the land, even the children of Heth, and beseeches of them that he may obtain a small piece for the sepulchre of his beloved wife. He pays his money, and gets the title to the cave of Machpelah; and this grave-yard is all he ever got of the land which God swore to bestow on him and his children. As Stephen declares, He gave him no inheritance in it; no, not so much as to set his foot on it. Still he died in the faith.

But this life-long believing without receiving was not the only condition of the growth of his faith. Read the history of Isaac, and see how God as it were turned against his own promises, and demanded the sacrifice of the child Himself had promised to become father of a great nation. Without this Abraham's faith had not been perfect. He must not only believe without the evidence of the senses, so far as his earthly possessions were concerned, but he must believe God even when He seemed to be contradicting His own promises. The understanding can teach you but a small part of the price this man gave in exchange for his faith. The heart must be your teacher now. And you must try to realize how you would feel should

God make so cruel, so terrible a demand of you; should He seem to require you to offer as a bloody sacrifice the dearest idol of your heart—the precious child so long promised, so long waited for—the only hope for the future. What a three days' conflict that must have been, as he journeyed toward the place of sacrifice. On the one side, all an aged father's affection for and hope of a child so long promised of God; all the natural blindness of the flesh; the unbelief that is the necessary outgrowth of our limited vision, all the apparent failure of the promises hitherto made to him; and nothing to oppose to these tangible realities but a simple faith in the unseen; a belief in that which admits of no proof the senses can take cognizance of. O! how eloquently could the devil plead the cause of unbelief with such a text as this—all the failures of the promises in the past. What a fool he had been to leave his own country and chase such a phantom as these promises had so far proved. And now he was going to turn *murderer*, and slay that innocent boy! How could he meet that boy's mother after he had slain her precious son? How would that boy's blood cry out from the ground against his unnatural father? He must be mistaken in the voice that commanded this. God never could have made such a promise, and then turn round and demand such a sacrifice. Some evil spirit must have imposed on him. Not three days only, but three months, could the great enemy have talked from such a text. Was ever man's faith put into such a crucible before?—his heart, his hopes, the promises he had so trusted, pleading with him to spare his child. When we have prayed for the faith of Abraham, have we ever thought to ask for the life-

long disappointments, the fiery furnace, in which this wondrous faith was developed, purified, and perfected?

But as we study this subject in its higher developments in the life of Christ, we find still another price required—even the sacrifice of a portion of our physical life. Faith is not only intellectual perception, emotional experience, but it is a great deal more than these. It is the highest development of spiritual power, excepting love, which is a combination of all other graces. How is this power generated in the soul? (Read Matt. xvii: 14-21.) "But by prayer and fasting." Now we may fill our mouths to the brim with arguments against fastings; we may prove to our entire satisfaction that there is no necessary connection as cause and effect between an empty stomach and the exercise of faith. But all our wit and wisdom can never alter the great law of God, that demands the life of the flesh to feed the life of the spirit.* We think it no hardship to obey this law in common life. We sit down to our dinner, feeling very hungry, and a friend comes in with an invitation to a party that we verily believe is going to be the grandest of the season; or a telegram is laid on our plate, with news that we are ruined and reduced to poverty, or with that awful word "dead," on it; and in either case, through the excess of joy, anxiety, or anguish, we forget to eat. Fasting is the price we must needs pay for the exercise of deep emotion, and we do not think of ridiculing this law in daily life. Faith in its higher manifestations is one of the supreme emotions of the soul; and can we feel all the intense joy that is born of realizing the in-

*The life of the flesh is self-life; not simply an empty stomach, but a heart full of self.—Ed.

visible?—can we feel all the torture that comes of the suspense and anxiety about things that pertain to our eternal possessions?—can we suffer all the horror that comes upon us, involved as we often are in the darkness of unbelief?—can we fight the world, the flesh, and the devil?—and yet, as some say, never lose a meal by it all!

Let one say, "I have never felt anything deeply enough to fast," and we should say at once, he knows nothing about the power of feeling.

Notice here the radical difference between fasting as a means of obtaining some supposed good, and fasting because of intense emotion. Thus, one seeing another refraining from eating because of intense joy, might think, "Well, now, I will go without eating, and I shall feel just as good, too." It is right here that men have made such grievous mistakes on this subject. They mistake cause for effect. Let a minister, be he ever so eloquent and earnest, undertake to interest in religious things a congregation who have just been fed on one of our modern Sunday dinners, such as well-to-do city people delight in—roast beef, beef-steak, chickens, ham and eggs, oysters, pies, etc. —and see if before he is through he does not find there is some relation between fasting and the kingdom of heaven.

My friends, has God put the price of faith too high? Before you say "yes," read what Mr. Tyndall, that great light of the scientific world, has to say of the success of the human intellect in finding out the object of our being—what it can know of the power that rules all. Hear this wise man: "In fact, the whole process of evolution is the manifestation of a Power absolutely

inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find the Power out." O how true! Faith is the only faculty of man which can apprehend spiritual things. Combined with love it is the creative force of the soul—that which creates the new heaven and the new earth within us.

In the light of Abraham's experience, let us study the promises of Christ. These are just as explicit, just as plain and unequivocal, just as unconditional, as were God's promises to him. How about the fulfillment? Jesus says, "Whatsoever ye shall ask the Father in my name he will give it you." This promise is reiterated and repeated, in substance, time and again, under the greatest variety of circumstances, the only conditions ever attached to its fulfillment being that you believe that you have the things that you desire, and that you abide in Him and His words abide in you. Is there an earnest, thorough, practical Christian in all this land but what has trusted these promises as the great patriarch trusted his?—left all to follow them—"launched out on the promises," as some have it?—cut down all the bridges behind him, that there could be no chance for retreat? How many have assumed moneyed obligations, believing this promise would cover all their needs in doing His work? How many have embarked in all kinds of charitable and missionary enterprises, trusting these promises for help? The history of the church, from the time of Christ's uttering them till now, is the story of its long-continued effort to realize these promises to the senses. Do we realize that, once this were accomplished, the *growth of faith* would stop, the exer-

cise of faith be no longer possible? "Faith is the substance of things hoped for, the evidence of things not seen." Now, were the fulfillment of these promises to be made to the senses, so that they were tangible, and we could put our hands on the marks and signs—could demonstrate them as Thomas could the resurrection of Christ—how then could we longer hope for them? For what a man seeth why doth he yet hope for? And if the answers were seen, how then could they become the evidences of things unseen?

In the possession of the promised land, Abraham could no longer have believed for it. And, possessed of all things Christ has promised us, we could no longer believe for them, and our faith, for want of exercise, would dwindle away. Muller, of England, claims to be in constant receipt of the promises. He points to the solid buildings of brick and mortar as *proof* that Christ has been true to his promises. Here is evidence that addresses itself to the senses. But how will a faith that is dependent upon the evidence of the senses for confirmation compare with that possessed by those "who all died in the faith, not having received the promises, but having seen them afar off" —even in the spiritual realm embraced them, etc? Christ's promises are not to the flesh, but to the spirit—not to the senses, but to faith. The promises are the outward covering of the soul, the life of God in man; and the body must needs be crucified to the senses, as the body of Christ was, ere the Comforter can come to us in the fullness of light, life, and love. It has been said, "Seeing is believing." Not so —seeing is *knowing*. There is, therefore, no more chance for faith. My friends, you whose hearts are

sore and sad—whose eyes are heavy with weeping because the promised has been crucified—you who have left all to follow them, who have believed that they were to redeem men from their selfishness, animalism, and sins, and have seen them despised, trampled upon, and overcome—have seen them put away in the tomb, while you were left to your own resources—"rejoice and be exceeding glad;" for your reward shall be, not to obtain money on them, but to see them come forth to a glorious resurrection of spiritual life and power. Have faith in God.

Extracts from Correspondence.

PRESENT REVELATION.

"In the LIVING WAY, Vol. V., p. 107, I read: 'I have long since known that no one can understand the teachings of the Holy Ghost but by revelation. This is a truth of infinite importance. Without it there is no satisfaction. Without it the mind is filled with pride and vanity. Everything we know, or think we know, puffs us up and makes us vain.'

"The above sentences from the LIVING WAY brought to my mind very forcibly a circumstance in my own experience.

"I had for many years been seeking the *higher life*. I saw the Bible taught: 'Be ye holy, for I am holy.' 'The fruit of the Spirit is love, joy, peace,' etc. 'Rejoice evermore, pray without ceasing, and in everything give thanks.' 'Perfect love casteth out fear,' etc.

"For a long time I very much feared that I had 'no part in nor lot in the matter' of salvation, because I had not arrived at what I now see to be *the higher state* of Christianity.

"Suddenly, one day, when I was sitting at the dinner-table with my father's family, my inner eyes were opened. I saw God all around me. I saw no form, but I saw God as plainly in ev-

ery material thing around me, as I saw the material thing itself; in what was on the table, in those around the table, in the walls of the house, and in everything else that I beheld. You may ask me to explain. I may not do it satisfactorily, but I saw God in everything; a good deal as you see the man in his countenance. And the difference was just as plain to me as if I looked upon the face of a dead man, and then turned my eyes and looked into the face of a living man standing beside me. And, by the way, notice this difference: you look *on* a dead face; you look *into* a living countenance. You see the soul, the man, in the face. You see intelligence or ignorance; you see if he is weak, irresolute, or strong-minded, firm, determined. You see in the face joy or sorrow, love or anger; you can see the cunning of the fox, the malignity of the bear, the ferocity of the wolf; or you may see the gentleness and patient endurance of the ox, the peacefulness of the lamb, the meekness of the dove. All this you see in 'the human face divine.'

"Just so I saw God in everything. And O, the glory of that sight! I saw wisdom, kindness, mercy, purity, love, holiness! I never shall be able to describe it. But my soul was filled with glory inexpressible, and, for the time, I felt that I was raised quite out of the reach and danger of sin. I thought of the evils that I had so much lamented before, and felt that I was in no more danger of committing such sins, or any other indeed, than an angel in heaven. And I believe if I had continued in that condition I never would have committed the least sin; I am sure I would not—could not—in thought, word, act, or even in feeling, to the present time. I believe I was, for the time, just in the condition of a soul in heaven.

"I then thought I had reached the point I had so long sought; that I was *sanctified*—'preserved'—and would be 'preserved blameless to the coming of our Lord Jesus Christ.' But I was sadly mistaken. But one thing I learned, as I have often learned since, that the Bible is a sealed book only as the Spirit shines upon it, and shines upon the soul. The Spirit must reveal to us the glory of Christ and the sweetness there is in the promises, or we can know nothing as we ought to know it: and this revelation must be an ever-present light, shining and driving away our souls' darkness. J. H. Haggard.

CROWNED CHRISTIANS HERE.

"Did you know there were such as crowned Christians walking about the earth in the body, who have *died in the Lord?* Saint Paul says he died daily. But I more especially refer to what is written in Revelations xiv: 9—'Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors, and their works do follow them.' I used to think that was after the body died; but I know now for myself, not from another, that that death can be realized in this world. Since then I have rested. 'We who believe do enter into rest.' At this great Passover I entered into rest; my long war has ceased. Satan has been bound and cast out. Now the Spirit goes before me, and prepares for all events. I have come to visions and revelations of the Lord. And in fact I can say, that ever since I embraced experimentally the Christian religion it has been a continual revelation of God's truth to my soul, and it has brought me now into the holy city. I have come to Mount Zion, the heavenly Jerusalem, and to an innumerable company of angels. And here I am crowned, and cast my crown at Jesus' feet; or, what is the real truth, I make acknowledgment that all is from him. My great joy is that by the grace of God no man shall take my crown."

A BELIEVER'S CONFIRMATION.

[NOTE.—A ministering brother writes to the editor, alluding to a correspondent who had witnessed in the last LIVING WAY concerning sparks of fire as plainly seen issuing from the mouth while the eyes were closed on this world, that some may be disposed to laugh at it, but that none would laugh probably at the testimony of the late Mrs. Palmer. And so he directs attention to the following extract from her experience contained in the January number of the *Guide to Holiness*. We are glad to have our attention called to this, for several reasons. 1st, It enables us to publish a powerful experience. 2d, It permits us to say, that the experiences herein published are always reliable, and need no confirmation from anyone. We expect experiences to be various. 3d, The only test to which all should be brought is the literal Word. When it is so plainly said that cloven tongues as of fire sat upon each one on the day of Pentecost, we can very readily credit the breathing forth of fire. And doubtless this

experience explains the manifestation of the cloven tongues; that they were parted flames which were seen to arise from the persons of the disciples. But to the extract.—Ed.]

"It seemed to her, that the Spirit not only enveloped her, but that emanations were going off from her in the interminable distance, in wave after wave. In giving a description of it, she said, 'You have seen a heated furnace or stove, where the scintillations of heat would ascend in wave after wave.' It was so remarkable that she asked the Lord still further to confirm her in this matter, if it pleased Him, by taking away the sensible manifestations. It was done at once. Then she prayed again that the Lord would not leave her to reject any good gift from Him, and if this which had been given and taken away was really the manifestation of His Spirit in answer to prayer, that He would be pleased to restore it again. Immediately it was restored."

THE NARROW-WAY AND THE HIGHWAY.

"Our minister preached to-day on the narrow-way and the highway. It was very good; but he got things very much mixed. This led me back on my experiences. It seems to me I was years in the narrow path before I got into the highway of holiness. In some degree I received the life when I first started out, and *life* is a highway; yet there were years of pruning and trimming, and self-denial—fixing my house and outside apparel, dress, and such things. God was training me to educate me inwardly, and the heart-work was going on for years; sorrows, sufferings, persecutions, deaths, risings, fallings, heart-rending cries after the Lord, and the fiery buffetings of Satan. God revealed Himself to me in many ways before I felt myself unshackled from bondage to the devil, and felt I had entered the HIGHWAY where there is the life of boundless love."

Notices.

PROGRESSIVE.—Matters connected with the external arrangements of the Church are of course of less importance than inward life, yet all movements toward a higher liberty are important. The California *Christian Advocate* favors a different method in the appointment of presiding elders in the Methodist Church,

as follows: "To choose presiding elders by ballot in Conference session, and to give them co-ordinate authority with the bishops in stationing the preachers, would of course lessen Episcopal prerogatives, and secure to the members of the Conferences and the membership of the church an increase of power in adjusting pastoral relations. Our polity, it is believed, should be popularized. The preachers and the laymen of the church demand it; and though law-abiding and obedient to the requirements of the Discipline *as it is*, they will continue to seek such modifications as seem to be reasonable and equitable till the end is accomplished. While reconstructing or modifying our polity, we should provide for the introduction of laymen into our annual Conferences, so that every circuit and station may have a lay voice in that body."

Dr. Woodbridge of the *Occident* thus notices Bismarck's recent great triumph in the German *Reichstadt:* "Bismarck may be using the weapons of empire, but he is fighting the battle of the people's rights against feudalism, and of a free Gospel and a free Bible and free thought as against ecclesiastical tyranny. We hail his victory as a triumph of right."

The people of San Francisco, according to the *Advocate*, are not very pious. The editor says: "There are, doubtless, more than a hundred thousand souls in San Francisco that are practically as destitute of religion, and religious instructions, as the millions of China, India, and Africa."

The Persecution in Acapulco.—The imperfect presentation or rather misrepresentation of Christianity by long-standing ecclesiasticisms, has another illustration in the late attack on a Protestant prayer-meeting by certain of the Roman Catholic population at Acapulco, incited by the exhortations of the priest. The conspirators entered the meeting with *machetes*—a sort of small sword—and pistols concealed under their *serapas*, and commenced the attack, firing and cutting at the company present. It seems, from many previous threats, that several of the Protestants were armed and returned the fire, and several were killed and a number wounded on both sides. The soldiers arrived, and put a stop to the fray. Six, one an American citizen, were killed on the Protestant side.

Rev. Mr. Hutchinson, the Presbyterian minister, who had suc-

cessfully organized the church, happened to be detained by sickness from the meeting, and found safety by fleeing on board a United States vessel in the harbor. He arrived in this city recently, and on the 14th instant a large meeting of sympathy was held in the Tabernacle, presided over by J. B. Roberts, Esq., at which resolutions were passed with enthusiasm, and spirited addresses delivered. From the *Chronicle's* report—the only city paper that appears to have had a reporter present—we gather the following items:

Dr. Wythe delivered the opening prayer, expressing sympathy for the persecuted brethren in Mexico, thankfulness for our religious liberty, and a hope that every *priestly hierarchy* would be broken down. ["Amen!"] The President (Mr. Roberts) exhibited a hymn and tune book, picked up in the church after the conflict, "sprinkled with martyr blood," and remarked that the Catholics should be with us here to-day protesting against this outrage. Mr. Hutchinson detailed the rapid progress of Protestantism in Mexico, and gave a particular account of the persecution. Rev. Mr. Noble offered a resolution of sympathy with the Mexican President and people in their struggle for religious liberty, and supported it in a strong speech.

Mr. Hemphill also made an eloquent speech; which, however, had the defect of claiming somewhat sharply that the whole Roman Catholic Church is responsible for this outrage. From history and doctrine he certainly can make out a strong plea, as every well-informed man knows; but it is really an overshot, and fails of impression because of the many actual works of charity and mercy performed by her people, and the excellent character found in many priests. But who can not see that Christianity is a broader, truer, more humane and elevating system than that which is presented in the ecclesiasticisms of the time, and that slowly but surely a brighter day is dawning on the church and the world?—a day whose light will dissipate the darkness of such a spirit as burns convents in enlightened Massachusetts, murders in ignorant Acapulco, and wars all over the world.

The Spirit of Hate.—If there is one principle more opposed to the Gospel of Christ than another, it is that of hatred. "He that hateth his brother is a murderer," says St. James. One is most astounded to see it manifested in a professed Christian

minister. Adultery, drunkenness, and gluttony are impurities bad enough, yet have some palliation in the appetites of the animal nature, but hate is the essence of hell breathing in man. It has no palliation in reason; it is horrible in religion. It is to be distinguished from the sense of justice, which springs from love, and demands punishment both for the reformation of the offender and to prevent crime in others. Hate is the essence of all that is sinful in any act. Accidents, thoughtlessness, and foolishness bring shame and deplorable disasters often, but so long as there is no hatred the distinguishing element of sin is wanting. This is the sin of sins. Be sure you love God and man, and you have the essence of heaven within, though you may have follies to lament and disasters to suffer.

These remarks were suggested on seeing an account of the speech of Rev. Dr. Ives, in Boston, before the preachers' meeting, when discussing the deplorable conflicts in Louisiana. He said, along with much vituperation, as the papers report, that strychnine and gunpowder should be vigorously used. There is no fear that many Methodists, or decent men anywhere, will approve this horrible suggestion of poisoning. It is fanaticism.

Probably the preachers' meeting which listened to it, if the report be true (of which we hope there is room to doubt), would have bèen dreadfully shocked if the man had stamped on the Bible, and declared Christ accursed. He never, without repentance and plea of insanity, could have occupied again a Methodist pulpit. But in this all the real sin would be the hatred to goodness implied; while in the other case the spirit of hate walks forth unmasked, a very devil, lower than Judas. Judas loved money, but did he hate Jesus? How is it that so many are disciplined for false doctrines, when the essentials of Christian life are neglected? Beware of hate! It is worse than infidelity or heresy.

Mrs. Phœbe Palmer's later experiences truly break out into the higher life: "Such piercing views of my utter nothingness," she says, "and the intense spirituality of the Word of God, seemingly would have crushed me, but I pleaded that my spirit might not fail before Him. In a sense beyond any former experiences I could say, 'I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee, wherefore I abhor myself in dust and ashes.'

ST. NICHOLAS.—Scribner's (New York) magazine for boys and girls, with the above title, is better calculated to do its part to make homes happy than anything we can think of obtainable for like money. It is a great educator to the best purposes of life. Able in character, loving in spirit, brilliant in style, and splendidly illustrated, it enriches the understanding, pleases the fancy, and cultivates the taste for the pure and good in all its happy readers. Terms, $3.00 a year and postage.

SCRIBNER'S MAGAZINE.—The new serial of the editor (Dr. Holland)—"The Story of Seven Oaks"—is fully up to the high character of this magazine. The whole work is very admirable. The January and February numbers contain a new solution of spiritualism, suggesting the true scientific key to the subject. The February number has also a very able article successfully demonstrating the fact of Christianity in a scientific manner.

THE OVERLAND MONTHLY has a few articles in the last two or three numbers of an ordinary newspaper character, but the mass is excellent. J. L. Ver Mehr, always beautiful and finished in style, gives a truly brilliant article in the February number. The following are the principal articles in the March number: "The Policy that Built up the West;" "Thorpe, Cavalier;" "Glimpse at a Central American Republic;" "To the Lion of Saint Mark," by Joaquin Miller; "The Richard Murray Materialization;" "Communism;" "Chambers in Charlotte Street," by Charles Warren Stoddard; "Discipline," by Ina D. Coolbrith; "Modern Civilization a Teutonic Product," by John S. Hittell; "That Valentine;" "Tobacco and Sugar;" Pioneer Nig Saul," by Captain Scammon; "Autobiography of a Philosopher," third chapter; "Friendships of Men and Women," by Sarah B. Cooper; "Pan Avenged," by T. A. Harcourt; "Toby Rosenthal—How he became a Painter," by Walt. M. Fisher. "Etc." and "Current Literature" departments are filled with instructive matter.—John H. Carmany & Co., Publishers, 409 Washington Street, San Francisco. Terms, $4,00 a year, in advance. It is sent with the LIVING WAY, when both are ordered at once, for $5.30, postage prepaid.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

MRS. L. B. AYLWORTH, Secretary.

DIVIDEND NOTICE.

Savings and Loan Society,

619 CLAY STREET, SAN FRANCISCO.

The Board of Directors have declared a dividend for the six months ending December 31, 1874, of nine per cent. per annum on all deposits, free of Federal tax, and payable on and after January 15, 1875. By order. CYRUS W. CARMANY, Cashier.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2.

Postage free to the Subscriber.

Specsmen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. Address THE TRIBUNE, New York.

VOL. VI. NO. 3.

The Living Way.

Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII : 51.

CONTENTS.—MARCH, 1875.

	PAGE.
Reason and Faith	77
Dr. John Tauler, the Mystic (Ella F. Mosby)	83
Materialization of Spirits (Dr. A. Kellogg)	87
The New School (Mary W. Cabell)	91
The Coming Man	97
Extracts from Correspondence: Taught by Present Revelation.—The Burning Bush, continued.—Practical Religion.—Barn Builders	102–105
Notices: Questions about Christ's Body.—Strange Things.—Rev. Mr. Hammond.—The Rejected Doctrine.—Chico Christian Union	105–108

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

The Living Way.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

Vol. VI. San Francisco, March, 1875. No. 3.

Reason and Faith.

There is a childhood in spiritual apprehension where reason appears subordinate to faith. It is an era of conflict, struggle, and building up of Christian character.

There is something that is called faith with which reason can never be reconciled. It is when the external authority of a superhuman revelation, as interpreted in the dogmatic creeds of the Church, is made the ground of faith; then reason will be in perpetual and irreconcilable antagonism.

There is a manhood of the spirit where faith is subordinate to reason and gladly acquiesces in the condition.

With the positions of childhood and dogmatic creed interpretations it is not proposed to deal here. The time has come that every real lover of revelation, of God, and of man because he is an image and likeness of God, should take higher ground. In the Word it is written, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be

as white as snow; though they be red like crimson, they shall be as wool." A parallel passage reads: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou that thou mayst be justified." (Isa. i: 18, and xliii: 25, 26.) In the Gospel it is said to one who answered discreetly, "Thou art not far from the kingdom of God." (Mark xii: 34.) And to the Syrophenician woman, who said, when seemingly repulsed in her prayer, "The dogs eat of the crumbs which fall from the master's table," Jesus replied: "For this saying, go thy way; the devil is gone out of thy daughter." How forcible are right words and discreet answers. How mighty with God is reason! Faith is introductory to the Church, good is its ground, and reason is the light of heaven on those *in* the kingdom of God, that blessed inner reality above the Church.

Reason in natural things is simply comparison and conclusion from facts, or the ratio of things. It is dependent on facts for the material of its action. Its sovereignty is limited. It can affirm nothing independently of facts, or *a priori* as the books call it, but when the facts are all in it concludes infallibly; its deductions are certainty itself. But in natural things many facts must be unknown, undiscovered, in our present state of knowledge, and the conclusions of reason today may be overthrown by the discoveries of to-morrow, and all intelligent minds will not be overconfident of present conclusions. In religion, either education, revelation, or nature furnishes the natural mind with the facts on which reason can alone act. As these facts are perceived imperfectly and are viewed

from different stand-points, and many of them are without scientific generalization, it necessarily follows that reasonings must be diverse and conclusions contradictory. The Church early felt the necessity of hushing the diverse cries of reason, which were multiplying heresies, and so she subordinated it to faith. Her strong hand dealt mercilessly with dissent. She silenced reason with the cry of the unity of faith, and stigmatized rationalism as impious, blasphemous, infidel, and licentious—though if the morals of rationalists or infidels have been worse than in the Church, it is not very apparent. I speak now of the establishments. But different faiths arose, which, though they warred with each other and advanced the liberty of reason, were each opposed to it dogmatically, for they each assumed a doctrinal method of interpreting the superhuman revelation—just the point which reason with many denied.

Has it not flashed upon the devout believer often, though he may have failed to put it in precise expression, that the Word is reason itself? Has not that large class of critics who in the text, "In the beginning was the word," etc. (John i: 1), collated with other passages, saw that the *Logos* was reason or wisdom personified, deserved more honor than they have received from theologians? What was with God in the beginning, and was God, and is alone his manifestation, but wisdom? *All things were made by Him.* Is not this the reason formulating itself? *In Him was life.* Is there any other *life* than love in wisdom? Is there any other light of men? In the failure to apprehend this light in himself is there not the only real darkness? "He was in the world and the world knew him

not," yet this light "lighteth every man that cometh into the world." This teaches that the Divine itself is in every man. What is that Divine within him but the reason—the spiritual reason, of which the natural reason and all natural things are shadows?

It is that reason, that living principle within, which the Lord would awaken when he says, "Come now, and let us reason together." When this reason works, it is the Word working in us. It washes away the stains of sins. That is accomplished for which Jesus prayed: "Sanctify them through thy truth; thy *word* is truth."

The reason occupies the same place in this age of the second coming of the Lord that faith did in the first. The miracles accompanying the Lord's first advent persuaded powerfully to faith. They were adapted to the state in which the world was. As the world has advanced and miracles have ceased, and those of Christ are comprehended as miniature creations, and as much in harmony with law as any other creation, the New Church is formed, not by miracles but by the rational character of its doctrines, and by the fact that the truths of heaven now spreading shine by their own light. "God is light, and in him is no darkness at all." God's word is pure Divine reason. It appeals at last to the reason, and where in reason it is used it regenerates, sanctifies, and glorifies. "He that keepeth my commandments he it is that loveth me, and he that loveth me shall be loved of my father, and we will make our abode with Him."

There is a sense indeed in which faith abides in the New Church, abides with the angels forever, even; it is faith in the Lord God and Saviour Jesus Christ, which is an intuition and trust, which supports the

soul in conflicts of temptation when reason is clouded by influx from hell, and when the disclosure of the deep corruption of the human heart makes it seem impossible through reason to obtain the Divine favor. But soon as the light of the Word breaks on the mind, the reason grasps it. It is no more a *persuasion* of things of heaven. They come in with the power of perfect demonstration, and thrill the whole being with light and love.

Science does not touch this region of consciousness. The spirit is in a plane above it. It may affirm with Tyndall, that "in matter lies the promise and potency of every form and quality of life." Swedenborg is said to have affirmed the very same in different words a hundred years ago. He said that the Divine power in creation could be exercised only in ultimates or lowest things. As God thus operates from lowest to highest, it is no wonder the scientist should discern in matter such promise and potency. The letter of the Word declared the same ages ago: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. (Gen. i: 11-12 and 24.)

A mistake has been made by not perceiving, from the records of consciousness and the universal facts of steps or ascending series in nature, the great truth of

discrete degrees in all things. Whatever the theory by which species are produced, the fact of their existence is undeniable and universal. Why should the scientist demur when told that the distinction between matter and spirit is also a discrete degree?—that matter is spirit, so to speak, materialized;* or that it is points of force, perceivable by the senses, thrown off from the spirit world and fixed in order and processes of law as effect from cause; and that around and interpenetrating all is a spirit world of which truth and love are portions in the soul, the same as our bodies are portions of matter? Man may be conscious of both worlds now, as millions of men have been, and it is the glory of the age that this realization of the two worlds is confined to men of no creeds, and is coming to be universal. "Come now, and let us reason together, saith the Lord." We are permitted to talk it out with God. Sin need not hinder one, nor depravity discourage. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But one may say, "I do not know God. I find no such being as theologians call God. It is a fiction. Who has seen Him? Where is He? I never saw Him."

Well, have you an inside man that says to you sometimes that you are foolish and wicked, false and selfish, that makes you sorry for errors, and promise a better life in future? Go to that inner man and talk with him. God is in that secret place, and will hear you and answer you in untold methods. Do not seek wonders, miracles, or signs. "A wicked and adulterous

---

* See Dr. Kellogg's article in this number, where the same subject is more fully and beautifully stated.

generation seeketh after a sign." The kingdom of God, when it comes, is within you. God is love—God is truth. He comes in these essentials of His being, and sets up His throne within. Thus is formed not the church of miracles, but the kingdom of God in the inner reason. "If ye be willing and obedient, ye shall eat the good of the land."

The influx from the Lord into nature, to give to matter the "promise and the potency of every form and quality of life," science can not yet announce. The doctrine has been announced, however, from the spiritual planes of the mind, and awaits the confirmation of science walking in the light of the kingdom of God. That confirmation must surely come. "The heathen shall be given him for an inheritance, and the uttermost parts of the earth for a possession."

Doctor John Tauler, the Mystic.

By Miss ELLA F. MOSBY.

In all times of decadence and darkness, even when the light of truth seemed almost extinguished in the Church, there have been individuals who have kept alive its glimmering flame in their hearts and lives. These, possessed of a clear spiritual insight and strong interior convictions in an age of vague philosophy and gross materialism, have been generally styled Mystics. As we look back to their teachings now, we perhaps see in the light of advancing knowledge that they held many errors and superstitions, but in their lives they still hold up earnest hands of encouragement, and

witness of the heavenly life which makes its earthly counterpart full of celestial sunshine and bloom even here.

They have attained to the reality and spirit of religion, and therefore are well fitted to teach those who still struggle, although they speak in an obsolete fashion, and with a strange intermixture of error and truth, "but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same weariness, the same failures," have there felt and suffered, renounced and conquered, and they tell us that which they do know.

Among the most interesting of these is Doctor John Tauler, of Strasburg. He was a Dominican preacher, and owed his conversion to Nicholas of Basle, a pious layman, who is also celebrated as a Mystic of great influence in his own age (the fourteenth century). The period during which Tauler preached in Strasburg was one of great ecclesiastical and political disturbance, and even to the eyes of the most faithful the whole spiritual horizon seemed dark and threatening. Both Louis and Charles IV were at enmity with the Pope, and their dominions during the two successive reigns were laid under interdict. The priests deserted their flocks, afraid of the censure of their ecclesiastical superiors. Even where the "Black Death," that most fearful of all pestilences, broke out, and two-thirds of their fellow-creatures lay around them in the death-agonies, or on the bed of wasting illness, they still held aloof in their cold monastical seclusion. The whole world seemed abandoned and forsaken, and its approaching destruction was predicted by many whose minds religious terror had unhinged.

In this gloomy and grievous time, Doctor John Tauler remained loyal to the trust imparted to him. He, with two or three faithful friends, never wavered. Day and night he went among the people, comforting, teaching, declaring the loving-kindness of the Lord, and ministering the last rites of the Church to dying souls. He had no fear for his own fate, because the love of self had been overcome in him. Bravely and earnestly he remonstrated with his brethren among the clergy, beseeching them not to let those for whom Christ died, whom Christ had chosen and loved, perish without aid on account of human prohibitions.

These eloquent and manly appeals drew upon him the dislike of the ecclesiastical authorities, and after the years of darkness and suffering had slowly passed away, and Strasburg was at last reconciled with Rome, Tauler was seized, kept long in confinement, and at length banished from the city which he had so dearly loved and so long comforted. But he took up his work anew, going patiently from town to town and preaching the love of Christ. When he was seventy years old, worn with hardship and faithful toil, he came back to his dear and often-remembered home—the city of Strasburg—to die. His illness was one of great physical pain, but it was consoled and brightened by the presence of his early friend, Nicholas of Basle, to whose earnest words he had first owed his insight into the true heavenly life.

A very beautiful account is given of his experience in the early phases of Christian growth. He was deeply grieved on account of his own sinfulness and weakness, and sought in vain, by self-mortification and penance, for interior peace. He was forsaken by

his friends, who deemed him insane, and lay alone, sick and sorrowful, when suddenly it seemed to him that he heard a great voice speaking comfortably to him, and he found peace. When he first sought to declare it to others from the pulpit, his highly wrought and enthusiastic temperament was so moved by the remembrance that he wept profusely. It is said that his eloquence was wonderful, and that he exercised a magnetic influence over his hearers, swaying them as one mass, and touching them with the tenderest emotions.

There are two points in his teachings which especially deserve consideration. First, his strong perception of the infinite and universal love of God, which regarded no distinction, or barrier, or class, but earnestly sought all souls, and perpetually desired to give of his own comfort and light to all lives. To this truth Tauler bore witness with the spirit and action of his own life. Secondly, the clear recognition, in an age unusually limited, bigoted, and harsh, of the invisible brotherhood, "the church without a name," which no ecclesiasticism could excommunicate or shut out from the one true Fountain of love. He perceived it as an interior and spiritual membership, into which human judgment could not enter. Its base was fixed in the earthly and human lives of sorrowing men and women around him, but its apex was in heaven in the blended fellowship and ministry of the angels.

There is nothing more touching and beautiful than such a life as Tauler's, so full of love, of fearless humility, of faith which is almost merged in sight. It comes fresh with airs and fragrance of paradise, and uplifts our sinking spirits from the dust and mire of our com-

mon ways. For it is so full of sympathy, that its record after so many years impresses us like the warm touch of a kindly hand held out to aid and comfort us. The good is immortal, and never dies, but its influence strengthens with the rolling years, though we may not be able to trace its interior growth.

Materialization of Spirits.

By Dr. A. KELLOGG.

That spirits are being materialized continually must be very manifest to all, when rightly considered—*but in an orderly way*. Let us then inquire into the law of this natural order, as we witness it daily, hourly, and momentarily; and finally, if need be, the apparently abnormal and wonderful.

Due consideration of this subject comes home to the bosom and business of mankind with all the power and charm of self-evident truth. We think it requires only a slight introspection to be clearly seen, and, by appeals to everyone's experience, most fully felt.

Does not spiritual affection and its respective thought, as married partners within, conjoin and dispose all things into orderly arrangement for use? In the whole range of human desires and thoughts, they all are seen to put themselves forth into the ways and means of actualization. Thus the spiritual is being continually materialized. Indeed, all nature is materialized spirit.

Affection may be considered distinct; so also may thought or act; and yet these three are one, when

born into our Bethlehem state. Thoughts and affections exist and subsist by means of their purer atmospheres, but by no means without that substantial aura (D. L. and W., 176 and 295), any more than the materialized man without his life-sustaining atmosphere. These spiritual or aural spheres are the causes of many things which men ascribe to the occult forces of mere gross nature—fortune, accidents, achievements—or which they deny, when really it is from the spiritual in the ultimate of Providence. Collision of spheres may account for apparently capricious likes and dislikes, premonitions, etc.

Time would fail to detail all points the subject teaches. Suffice it to say, there are no known exceptions to this law, either in this world or the next. Trees and fruits, shrubs and flowers, herbs and grasses—yea, earths and all their parts, things living or dead. In a word the law is universal!

Everything is surrounded by the like of what is in it, and this continually exhales from it. This has been long known to the learned. A stream of effluvia constantly flows from men, from all animals, and even from metals and stones. The natural world derives this from the spiritual world, and the spiritual world from the Divine. Nevertheless, human spheres are not the man or angel, but from them, void of their lives, which no otherwise make one with the angel or man than in that they accord with them, being derived from their bodies.

God is the real *esse* from which all life proceeds, and He alone truly lives, without spaces and times. And yet the Lord himself is presented everywhere also by mediums variously adapted. Heat and light also, from

either the Divine sun or natural sun, can not proceed in *nothing*, consequently not in a vacuum; nor do effects so proceed from causes anywhere in the universe, nor spirits without mediums to men or among men. There can be no communication of one society of spirits with another, or with man, except by subject spirits; nor have these any power except from others, however much they, or men in the flesh, may suppose they speak or act from themselves. Nor could we live a moment without this association.

"Why not then court this familiar spirit operation?" In the most ancient times, says Swedenborg, "man was so created as to have open intercourse with spirits, but as he became immersed in worldly and corporeal things, this state was closed; hence it is that by withdrawing from corporeals the way is opened again: but this is hurtful, unless man is in genuine faith, and led of the Lord." Besides, eternal physical miracles belong to the ancient dial-plates of Ahaz. The sun-dials of this spiritual age of freedom and rationality go no more backward to represent that the Lord delayeth His coming, for He is already come; though many in the Church may deny it, and depart—save a few in natural good.

High over all suns and moons is the glory of God and the Lamb that doth light the holy city (or doctrine)—that pre-eminently marvelous miracle of all miracles, *the materialization of the Lord's human Divine*, or the union of the Divine itself in the human of the Lord, and thence the worship of that union holily—hallowing this sacred Sabbath of the ages as the essential and primary principle of the Church and all true worship. For the very heaven of heavens is in the ac-

knowledgment that He is Lord of heaven and of earth, as Himself teaches in Matthew: "All power is given unto me in heaven and in earth" (xxvii: 18). This declaration was, and is, the great stumbling-stone and rock of offense to many a Jew and Gentile at His first materialized coming, and to very many at this His second spiritual coming. How forcibly significant that Divine interrogative exclamation, "Shall he find faith on the earth!" But know this, the stone which the builders rejected, the same is become the head of the corner.

When man returns to the order of his creation—and he most assuredly is returning, very far off like the prodigal—Divine things of the Lord and heaven will flow down to the terminal extremes of nature, and will be seen materialized there, and from these ultimates of nature ascend to the Lord. Such would be his state now, if only the Lord were acknowledged as first and last in faith of heart—that is, love—so that even the very last and lowest principle of nature would have life from the Divine. (A. C., 3702.) "In such a state were the most ancient celestial men, for whatever they apprehended by any sense was to them a medium of thinking concerning the things of the Lord, thus of the Lord and His kingdom; hence the delight they derived from things worldly and terrestrial. Yea, further, when they thus contemplated the inferior and ultimate things of nature, the objects of their contemplation appeared to them as if they were alive; for the life from which they descended was in their internal sight and perception, and the objects presented before their eyes were as images of that life, which images, although inanimate, were nevertheless thus animated in their

sight; such perception the celestial angels have respecting all things which exist in the world." This is the ladder set on the earth, whose head reached unto heaven, and above which Jehovah stood.

The New School.

By MARY W. CABELL.

The new influx which is pouring down so strongly into the world and putting a new aspect upon all phases of life, nowhere shows itself more plainly than in the changed system of educating children. The children of this generation find knowledge a true *alma mater*, for the path of learning along which their little feet are led is decked with flowers. They have little gems of illustrated books and blocks that coax them into a knowledge of spelling and reading long before they are aware of it, primary arithmetics that cunningly gild the bitter pill of addition and subtraction, geographies which by their profuse illustrations and agreeable style become books of fascinating interest—not a dry skeleton of far-off countries, but a picture drawn in warm and lifelike tints—while the children of a few generations past had to toil up the steep of learning through dry, didactic, uncompromising school-books.

Another new feature which marks a change in the system of training children is that they are now allowed to spend the first five or six years of their lives in play, untrammeled by study. Now, in the time of our mothers and grandmothers, a child who could not read at four years of age would have been considered an ignoramus, or a poor neglected little creature. In this respect we are wiser than our ancestors; we approximate more closely to the order of nature, who awakes the little buds so softly, so gradually into

life, never forcing them forward into a too rapid expansion; and in giving the little ones a chance to strengthen and develop their physical system before entering on their mental culture, an incalculable service is done them, for "a sound body is necessary to a sound mind," says the greatest of philosophers.

The *Kindergarten* system, which when first broached excited ridicule in most quarters, is making its way, slowly and surely, acting like the little leaven that gradually leavened the whole mass. This system is indeed worthy of the great German people among whom it originated; a product of a deep philosophical mind, of great genius, and withal of a simple and kindly nature. Heaven be praised for this system, which, even when partially carried out, surrounds little ones with so much brighter sunshine than formerly shone on their school-days. We only wish that the *Kindergarten* (children's garden) could be carried out, not only in the spirit, but in the letter, by having a large garden or lawn shaded with fine trees attached to every school, even those in the heart of the city, so that the children might spend more than half their time in merry sports out in the open air; for, whether we view the question from a physical, æsthetic, or moral standpoint, it is good for the little ones to enjoy natural freshness and verdancy. Not only is it essential to their physical well-being, but it is a good field for the development of the religious sentiment and of the love of the beautiful, and also for an initiation into the knowledge of natural laws and forces. So let us plead by all means, that when the school is not situated in the country it may at least be provided with such a miniature edition of nature as a lawn or garden will afford.

Object teaching is perhaps one of the most striking features of the present style of educating children, and this is so very much like the system that Swedenborg describes the guardian angels of children as pursuing

in the other world, that we can not doubt that this idea has been instilled into the minds of teachers on earth by their co-operative fellow-teachers in heaven. Swedenborg tells us that the guardian angels of little children instill ideas into their minds by means of representations suited to their tender capacity. In other words, we might say that these angelic teachers pursue, on a much more perfect and interior scale, a system analogous to what we call "object teaching." From heaven alone flow the wiser and tenderer modes which are employed in training the children of the present day. When we rejoice in the mild and judicious measures now used in so large a measure in the culture of infantile minds, let us, like the great Haydn, in listening to the glorious strains of "Let there be light" (in his oratorio of "The Creation"), point upward, exclaiming, "It flows from there!"

The Sunday-school is another feature of the age which shows the prominence given to the training of children. This admirable institution originated, as our readers probably know, in England, being established there by a benevolent man whose name deserves to be enrolled among the benefactors of the race. The amount of good which this institution has accomplished (and especially among the lower classes) is incalculable. We know of a man, sprung from the dregs of the people, but now occupying a position of trust and honor, whose only education in childhood was acquired in the Sunday-school.

Truly, when we see the faithful diligent Sunday-school teacher laboring to fill little darkened neglected minds with heavenly truths and ideas, how forcibly, how affectionately is brought to mind our Lord's admonition, "Feed my lambs." And, thank God, we see in every direction a greater effort made to feed these lambs than ever before; not only those who are fostered in tender home folds, but there are kindly Samaritans who go forth to seek and nourish the little lambs

scattered in dark and desert places. And this spirit we see exhibited not only in Sunday-schools and orphan asylums, but in many forms of noble and tender benevolence, in many efforts to reach forth a hand of love and succor to the little ones.

Another feature which goes to prove that the training of children is receiving in this age an attention never before accorded to it, is the fact that the childish literature of this century is better and more ample than has ever been the case heretofore. For one item, a large and in many cases excellent periodical literature is provided for children at the present day, and many of the finest writers of the age have added their contributions to the literature of children. Hans Christian Andersen, for instance, whose "Tales of the Moon," "Ugly Duckling," and other stories have delighted the hearts of innumerable children by their ethereal, fanciful beauty; Tennyson, whose "May Queen" has drawn tears from a thousand childish eyes; Kingsley, whose "Water Babies," though fraught with a deep undercurrent of meaning, is yet so pleasing on the surface to the childish mind; Dickens, who has written such a charming graphic history of England for the little ones; Mrs. Howitt, whose tales and poems are so popular with children; Miss Yonge, whose "Little Duke" is the delight of the boyish heart; Miss Edgeworth (to go a little farther back) who took time from her more arduous literary toils to write "Simple Susan," and many other beautiful tales; and in our own day and own country, there is Miss Alcott, whose tales, fresh and sparkling as a dewy spring morning, have carried delight into so many childish circles (not to mention more mature ones); and truly in many households "The Old-fashioned Girl," and "Little Women" enjoy the distinction which the authoress says she would like them to enjoy, namely, that of being the most *bethumbed* books in the library. And again, among those who have helped to provide a

pure and healthful literature for children, we note George MacDonald, who has done so much to infuse a vigorous healthful spirit into the juvenile literature of the day. And furthermore, as a collateral proof of how close a study the childish nature is receiving at this day, we might mention in this connection that childhood is a prominent element in modern romance, as for instance, Dickens' "Little Nell," and "Paul Dombey;" Mrs. Beecher Stowe's "Eva St. Clair;" Jean Ingelow's "Snap and Dorothea," not to mention many other forms of inexpressible grace and sweetness which the modern novelist has conjured up. In no previous age has this element been introduced into fictional literature except briefly and casually, and those few children who have been passingly introduced in romances of the past, were but blocks of wood compared to the lovely, glowing childish forms which add such "a touch of nature," such an exquisite finish to modern romance, and which have taken a more powerful hold on the great heart of the world than any other class depicted by the novelist. Our readers must excuse this little digression on the subject of modern romance, which, though not bearing directly on the subject of a child's training, yet affords so strong a proof of the fact that a child's nature calls forth more study and excites more interest in this age than ever before.

But whatever outside training may do for a child, the mother is the most important educator, for she is the first, and, as Jean Paul Richter says: "Every first thing remains forever with a child; the first color, the first music, the first flower paint the foreground of life. Every new educator effects less than his predecessor."

The man who receives a truly fine education (in the highest sense of the term, meaning the unfolding of his whole nature), must begin it in his mother's arms, and she must be a woman of tender nature and fine culture. She must flood his infant life with tender-

ness, for love is the first and last lesson of all life—love is the proper soil for wisdom. She must teach him, in those tender days of innocence, that there is a God and a heaven; for a few clear simple ideas of religion implanted in a child's mind during its earliest years, though they be small as a grain of mustard-seed, will spring up in later life, and perchance become a great tree, under whose shadow the soul may rest and refresh itself. A great writer of the day beautifully describes the results of this early religious training from the mother, and the impressions produced on the child by the mother's religious worship:

"The highest whom I knew on earth I here saw bowed down, with awe unspeakable, before a higher in heaven. Such things, especially in infancy, reach inward to the very core of your being. Mysteriously does a holy of holies build itself into visibility in the mysterious deep, and reverence, the divinest in man, springs forth."

The first years of a child's life are the most plastic, and therefore the most important of its life. They are the golden age, not only in love and innocence, but in their exceeding value; and then—for the history of the world repeats itself in that of the individual—comes the silver age of youth, and later the iron age of manhood, which, too often, alas! passes into a state of mingled iron and clay. Yet if the golden age of childhood is well employed—if, during its continuance, states of love and innocence are stored up—no matter how widely the soul may stray in later life, a guiding star still remains to turn it back, to lead it into a second and higher golden age, when the soul shall become like a little child in its gentleness, guilelessness, and trust, when it shall acquire an interior peace and innocence of which we see an external image in childhood. Swedenborg lays an overwhelming stress on the storing up of "remains," as he calls childish states of love and innocence, assuring us that without these

man would be more fierce than the wild beasts, and his salvation would be impossible. Seeing that such vast, unending consequences hinge on the training of these early years, our joy is indeed great to see that from the spiritual world is poured down on earth so strong a sense of the importance of training children rightly in all their varied faculties, moral, mental, and physical.

The Coming Man.

The lecture of Rev. D. A. Dryden on the above topic in San José, February 10th, has been made the occasion of such a variety of misconceptions, that a few extracts—all there is room for—will be given to our readers, that they may understand what estimate to place on the rumors of the strange vagaries into which our brother is reported to have fallen. We have read it carefully, as published in the San José *Mercury*, and see nothing to object to save the manifest fear of criticism existent in the mind of the author. He has placed some portions in an interrogative and problematical form which might have been stoutly affirmed in the interest of truth and a positive Christian faith. But this is a question of prudence, on which every author has a right to his sense of fitness and propriety.

The lecture opens by stating that the future of humanity must be judged in part from its past history. The theological and scientific ideas of the origin of man are then stated very admirably. Learned treatises are compressed into a few paragraphs. The Darwinian theory is thus disposed of:

"But the fatal defect is, that it is not able as yet to produce a single fact of transitional development bridg-

ing or spanning the discrete degrees in the progressive order of creation everywhere established. All facts, both among living species and among the fossils of extinct species, clearly demonstrate that the order of creation in the origin of genera and species, both in the vegetable and animal world, has been through discrete degrees, or by separate distinct steps, rising one above another. Nowhere as yet has been found a living insect, animal, or being, or a single fossil, which breaks these steps or bridges these degrees. And until the advocates of this theory can produce such a fact, demonstrating the transitorial stage of development of the lower into the higher, it must rest upon assumption."

The other theory of science, that man is an epitome of all the material creation below him, yet that he is separate and distinct, is presented, and Mr. Dryden states in this connection that which we presume has given rise to the rumors alluded to above. And we make the following lengthy extract:

"Not only is man a microcosm or epitome of the world below him, but in his mental and spiritual organism he is also an epitome of the spiritual world above him; so that he is, in reality, a resident of both worlds, and the connecting link between them. In his physical organization reaching down to the earthly —living on the plane of the animal—partaking of his image and nature; in his spiritual, reaching up to the plane of spirit—partaking of the nature and likeness of the angel.

"As to the mode of man's creation, or how he thus became the microcosm—the highest in the discrete degrees of creation—there is still room for inquiry and speculation. In the good old days of undisputed and unquestioned orthodoxy the question was definitely and finally settled. It was all done in the space of

twelve or twenty-four hours—molded of the dust—placed at the head of a perfect world, all completed in six working days, and just four thousand years ago.

"I remember somewhere seeing a quaint picture which definitely settled this vexed question. It represented the Creator as an ancient and venerable artificer with flowing white beard, in the act of molding a mud man. He had the new creation already upon his feet, holding him up with one hand and fixing the eyes and brain with the other. I supposed that must have been about the way it was done. But in these later days of scientific research and discovery all such ideas have been much disturbed. We are told that the long-accepted fact of the unity of the race is no fact at all, but a fable. There are fatal objections to it even in the ancient Bible record. There is that troublesome question: Where did Cain find his wife when himself and father and mother were the only persons then living on the earth? And who were those men Cain was afraid would kill him when banished from his paternal home as a fratricide? Then there are a thousand ethnological, physiological, and geological facts, so alleged, which seem to demonstrate that the different families, tribes, and nations could not possibly have flowed from a common fountain. And from the old mountain grottoes and subterranean caves—the most ancient dwelling-places of the race—are being dug up a thousand other facts, in the shape of bones, rough-hewn stone implements for hunting, fishing and domestic use, which prove that, instead of starting from paradise as a perfect man, the race must have begun from the lowest points of civilization—mere savages, with no domestic animals except the dog, no cattle, no agriculture, no written language, no higher aspiration than to satisfy the cravings of hunger for the day, and seek a lair for the night."

Now, if all have not heard such tales, it is because they have not had ears. They have been told often

enough. We may say, in passing, that science does not seem to us to account for the great civilizations on some parts of the earth in very remote times. It has seemed to us probable that the Scriptures confined themselves in the brief records of the beginning with what we would now call the regeneration, or spiritual man, and the history is intended to be simply a poem of the formation of the Church with man, and but the faintest implications are found of the outside world. After speaking of the future subordination of the body, which will neither diminish its powers nor real pleasures, and of the mind of the coming man, the lecturer says:

"And I seem to see in my dream that he [the coming man] will discover the key which will unlock the hitherto undiscovered facts of anthropology — that body, soul, and spirit are but names of distinct but interexistent organisms. The body, the outermost; the soul, the intermediate; the spirit, the innermost and highest. So that man is a spirit, clothed with both a spiritual and a material body; the material being but a temporary covering and medium of contact with the material world, cast in the mold and form of the spiritual body or soul, receiving all its vitality and power from it. That this outer body is an organized material form of man, is recognized generally; but that the soul, the interexistent physical body, is also an organized form of the real spirit man, of which the physical is but the material shadow, and which is the medium of contact with the spiritual world—thus constituting man a trinity or tricotomy, instead of a simple duality —is not so generally understood, or even perceived.

"Our highest conceptions are, as yet, sadly crude and materialistic. And to man, as yet, the greatest MYSTERY is himself. But as the future man rises above the mists and clouds of materialism into the clearer

sunlight of spiritual realism, these grand realities of the tricotomy of man will be clear enough. But as they are not, as yet, so clear to me, and as I may fail to be understood in giving expression to such conceptions as I have, we will pass on to consider the coming man on the plane above the physical—the plane of ideas, of knowledge, art, science, and politics or civil government. This is the plane of the intellectual or soul man, and these are the departments in which his powers are developed and felt."

Mr. Dryden thinks the coming man will improve politics and government by properly enfranchising women. "He will see, too, that the old Bible, freed from the barnacles of traditional interpretation, and studied not simply in the letter which killeth, but in the inner spirit sense which giveth life, is still God's volume of spiritual truth speaking to his inner consciousness, spiritualizing and elevating his thought, purifying his life, broadening and deepening his love."

And the following is about the conclusion reached. Where is the heresy, where the irreligion, or where is the absurdity of anything presented? We can not see it, but we can see that such utterances are vastly important, and are preparing a great ark for the refuge of the men of the Church when the flood sweeps away all the dogmatisms that distort and destroy Christian truth and life among men:

"But a still diviner glory will be that the life [of the coming man] will become a practical embodiment of that grandest truth in all human philosophy, so little seen or felt in these selfish days of mammon service and sham religions, that man is but a recipient of good from the Lord of all, and for the good of his neighbor

or fellow-men. So that the crowning glory of manhood, as of Godhood, IS A LIFE OF USE—a life of self-sacrifice, or giving self for the good of others. In this great law of Christly love is the life-power of that true golden age, that New Jerusalem descending from God out of heaven, when our humanity is to stand upon the mount with God and the angels; and, walking in the light of it, the coming man will see that he truly loves God only as he loves his brother man; that he truly serves and worships him only as he serves his brother. Hence, has he wealth? it will be for the poor. Has he knowledge? it will be for the ignorant. Has he strength? it will be to uplift the fallen and guide the footsteps of the weak and tempted. Has he the light of truth? it will be to shine along the pathway of those still in errors and falses. Has he inventive genius? it will be used to lift the burdens of heavy toil from the laborer."

Extracts from Correspondence.

TAUGHT BY PRESENT REVELATION.

"I have had a glorious experience. I have been permitted to see in a wonderfully vivid manner with my spiritual eyes things hidden from the natural sight. I saw distinctly my own double life and nature. One afternoon, while meditating and earnestly desiring more light, I saw my body leaning against the fence, as I then stood in the flesh—a body composed of material particles that in time must crumble to dust. I beheld my spiritual body as a separate living eternal man that would abide the dissolution of material things and the corroding power of time. I felt it was Christ in me, the hope of everlasting life. I saw His kingdom in the world—as real as the kingdom of King William, although of a spiritual nature, and set up in the hearts of the children of men—and I fully realized that I, even I, not my body, was a subject of this kingdom. It seemed to me that this was

His second coming; at least He has come to me, and I *know* that my Redeemer liveth, not away off in the heavens, pleading before some great Father, but He lives in my poor heart. Therefore, I know that He once died that I might live, because I *know* He *now* maketh me alive. Now a natural thought came. My spiritual man must eat; spirit can only eat spiritual food; the Word is spirit, and was made flesh; I (not my body) must eat that: and now the Word is my meat and my drink. These are precious truths, that come to me not by any human instrumentalities or teachings, but by the Holy Spirit, Jesus Christ, Lord of lords and King of kings. Once I was blind, but now I see. I was groping in darkness for over two years, yet trying to do the Master's will, following the little ray of light, and behold it hath led me into a wide place full of glory, grandeur, and beauty. The Trinity troubles me no longer. The Word came, 'I and Father are one.' In the beginning was the Word; the Word was made flesh, and dwelt among us. 'He that hath seen me hath seen my Father also. If I go away I come again.' Then the Father, Son, and Holy Spirit are *one*. He said, 'Wait until I come.' They did wait, in an upper room, and Jesus came to them in spirit and mighty power. Then and there His kingdom was founded in the hearts of men, and it shall prevail and abide through eternity. It rejoices me *to know*, not merely to believe, that I am a citizen of a kingdom that shall never be dissolved."

THE BURNING BUSH, CONTINUED.

"I was so filled with the spirit, so wrapped up in the thoughts of the heavenly world, that I did not wish to speak to anyone. My heart was too full. When I reached the camp-ground I wanted to hide myself away. But I knew I had a message from the Lord, and must deliver it in public. On Sunday morning following, at the love-feast, the opportunity came. A cloud of mercy seemed to overhang the camp. As soon as the meeting was opened, I got upon one of the benches to speak. The heavens were opened. My past life came up before me. For two or three weeks, myself with others had been especially praying for a preparation for this meeting, but God showed me then that he had been preparing me for ten years for that day. My mind was carried with a flash of light all through my Christian experience,

and great power rested upon me. My attention was drawn to two young men, and I addressed them, and they were moved at once to seek the Lord. They were powerfully converted, attended school, and are now preaching the Gospel.

"But time would fail me to tell of the incidents that showed to all that there was no illusion in the baptism of fire, but just what we might expect from the Lord.

"When my husband read to me from the paper that the ministers of San Francisco were going to send East for a revivalist, my heart broke for them. My soul was distressed; I cried out, 'O ye of little faith!' Have they not a living God to help them? Why do they not enter into union with God and do his whole commandments? Why not put riches, honors, and ease, and all the world under foot, and follow Christ with the whole heart? Would not God glorify himself in their midst, and save souls by hundreds? Is there any limit to his power if we but make the proper conditions?"

PRACTICAL RELIGION.

"My labor seems to increase every year. Chinese help gave partial relief, but I did not feel justified in keeping it, and have not had any since last fall. Have much help from my visiting friends, yet the responsibility and care come upon me, and I am not well. It is all right, and I am glad to be usefully employed; anything is better than idleness. I really enjoy serving; it matters not who, or when, or where. Although the flesh is weak and almost fails often, yet the spirit triumphantly marches on. So I understand more and more that the outward is not the true life, but a stepping-stone to it when rightly lived. Love to the Lord and those we try to serve lightens the burden, and makes the pain of toil less painful.

"I did not intend to say much about this, only to show you that I have very little time for writing, unless I neglect other duties. The winter in the house, in the country, and in the heart has been very pleasant, and I enjoy all things. To be usefully employed is the all of practical religion.

"Mr. A. has worked hard and constantly, as everyone does here, and much good grows out of it to the country as well as to the individual. Working and waiting has doubtless saved many.

Hence, I am not as anxious for a railroad as the many who see no blessing without it."

BARN BUILDERS.

"Does it often occur to Christian people that many of us may be very busy in pulling down old barns, and building greater—both of our own self-derived or self-conceited intelligence—the houses made with human hands; and gathering, but not into the All-Father's barns? These thoughts arise, when we consider the specious guise of 'larger liberality,' that sometimes springs from and leads to indifference—spurious 'growth,' that hath no bonds nor bounds, no terminal basis for healthy reaction—and 'progress,' perchance a hobby, that believes nothing worthy, builds not, gathers not, greatly agitated, yet going nowhere—or new churches, and new ideas in exceedingly old bottles. What better are old ideas, if conceived and born of the Babylonish love of dominion, giving more heed to human authorities of the past and present than to the living experience of the Lord's life and Word in the soul?"

Notices.

QUESTIONS ABOUT CHRIST'S BODY.—Some one writes to the editor of the California *Christian Advocate*, asking questions which follow below, with the editor's replies in part:

"*Question* 1.—Was Christ's body like ours or not?

"*Answer*.—His body we doubt not was in all respects just like ours.

"*Ques.* 2.—Did he take the same body with him when he ascended?

"*Ans.*—The editor's view is, that the body of Jesus, in which he ministered and suffered and which came forth from the sepulchre, ascended to heaven."

That is definite, but it is immediately followed by just the contrary. "That our Lord's body was changed after death—rendered spiritual and glorious—we are fully assured." A body changed is the same body; the spiritual and natural body are the same body! To think of it fills the air with darkness, and confounds the understanding. The editor really has sense

enough to see this, but piously leaves the question, "*how* these things be, to Him who is infinite in wisdom and power." As if the Lord mixed up things in that manner! Depend upon it, the confusion is in the false interpretation of His Word.

What has become of the record of the birth of Jesus Christ? Does that signify nothing? Did the generation of the Holy Spirit make a man like the old Adam? What was the use of another humanity just the same as ours? Mark, the question does not imply that Christ was not human, or that He did not clothe Himself with our nature, but insists on recognizing that Divine life-force of the fatherhood of God in His humanity. The life principle was different from ours, and wrought all the changes up to His glorification. It is easy to understand this, as we see it illustrated every day. "Do men gather grapes of thorns, or figs of thistles?" The wheat-seed grows wheat; the seed makes the difference in the species of the product. Can one be conceived as Christ was, if the record is true, and not have a humanity with a Divine quality in it? Hence it is said "that holy thing that shall be born of thee shall be called the Son of God."

As the Father hath life in Himself, so hath He given to the Son to have life in Himself, that all men should honor the Son as they honor the Father. He that honoreth not the Son honoreth not the Father. He that seeth the Son seeth the Father, for He is from Him, and ascends by spiritual steps of glorification to unity with Him. Now, strictly and literally it is the humanity that is called the Son, that has life in itself, and reveals the Father. If that is not Divine, how can we honor Him as the Father without idolatry? How can we go to Him for eternal life without blasphemy?

When we are born of the Spirit, we are sons by adoption, and grow into the image and likeness of Christ, with a real spiritual body which never dies, but the old or Adam body is of the earth earthy. There is no process of life to raise it. It dies, and is dissolved to dust. The eternal fiat of God has gone out against it. "Dust thou art, and unto dust shalt thou return."

STRANGE THINGS.—The departures from much of the theology of one hundred years ago are not so strange as adherence to it is in this day when there is such manifest progress in all other departments of thought and action. Is it not the strangest thing

imaginable that theology is not improvable? True, God is always the same, and so some foolishly think our theology should be the same. The Roman Catholic Church is fixed on this idea; but her cry of unchangeableness, "*Semper eadem*," is the knell of doom. It is the dead soul's tombstone; there is the sleep that knows no waking. For though the Infinite love and truth are the same, man is not. He must approach this higher goal by distinct steps. Theology is the hand on the dial which moves as the soul advances toward God.

Another strange thing is, that, when some man, like Wesley, has broken from ritualism, dogma, and formalism, and set one of the greatest movements of the century in motion, his followers, boasting so much of his spirit, his zeal, his labors, his doctrine, take up with the fossils existent long before his day, which he had not time to remove, and insist on these as being the theology of Methodism; and, with an assumption that quite satisfies the ignorant, tells the world that Methodism has no sympathy with spiritual theories of the Scriptures!

Perhaps these grave editors will the next moment laud Mr. Wesley's hymns, and sing in that compend of Methodist theology:

"No man can truly say that Jesus is the Lord
Unless Thou take the vail away and breathe the living Word.
Then, only then, we feel our interest in His blood,
And cry with joy unspeakable, Thou only art the Lord my God."

So Mr. Wesley's theology in this hymn is that there must be a personal revelation to the soul, in order that the true doctrine of the Lord may be really known. As to interpretation, he was too sound a believer to reject in the interest of tradition the very highest principle announced in the written Word: "My words are spirit and they are life." (See also 2 Pet. i: 19–21, and Gal. iv: 24–29). It is not a little trouble to cast out the bondwoman and her son, as St. Paul calls natural principles, from the heirship of heaven; yet it is most emphatically said, "Except a man be born again he can not see the kingdom of God." They are also rebuked by another scriptural stanza in Methodist hymns:

"Still we believe, Almighty Lord,
Whose presence fills both earth and heaven,
The meaning of the written Word
Is by Thy inspiration given;
Thou only dost Thyself explain
The secret mind of God to man."

If these naturalists insist on literally eating the body and drinking the blood of Christ, and reject spiritual teachings, why do they remain in the church, where the most distinct, positive, and essential principle—the very life and soul of everything—is the doctrine of the witness of the spirit?

Rev. Mr. Hammond's services in this city are attracting general attention. Much of his success is due to the earnest co-operation of many of the learned, devoted, and gentlemanly clergymen of this city, who are naturally deeply anxious to reach that mass of non-churchgoers that crowd the city. Though his method of playing the revivalist preacher may have very palpable defects, yet who does not earnestly sympathize with the objects proposed and earnestly pray for the best results? The Christian union among the different denominations engaged is the most powerful spiritual force in the movement. That, indeed, is to be highly commended.

The Rejected Doctrine.—*The Evening Post* gives an able leader on the "Rejected Doctrine" of Christ, as to the possession of riches. The sun does not shine more clearly than this doctrine does literally in the Divine Word. How any literalist can hold up his head in the Christian Church, and hoard up wealth, or sanction it in others, is one of the mysterious inconsistencies of life. Either there is an occult law that lifts the spirit above the letter, or that man's religion is wholly vain. But if the spirit of the Lord is really operative with such, then the soul is held in wisdom and love, so that life and all its interests are really devoted to God's service. The only question will be to appropriate his life and wealth wisely. He is not his own. His wealth is not his. He is but a steward, and must give account of how he uses his master's goods. There can be no sharp practice, no wrong, no overreaching, no monopoly that Christ can approve.

Chico Christian Union.—This flourishing society, under the pastorate of Rev. Jesse Wood, opened a neat and commodious house of worship at Chico, on the 14th of February. Rev. L. Hamilton preached the sermon, ably elaborating the true idea of Christian unity from 1 Peter ii:5. This cause is bound to grow, for all the life of religion is tending powerfully to put on the form of love; and Christian love is the unity of the spirit.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.
MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of The Living Way to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—The Living Way is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. Simonds, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with The Living Way, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and The Living Way, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 cents to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. Get the Book.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2.

Postage free to the Subscriber.

Specsmen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. Address The Tribune, New York.

VOL. VI. NO. 4.



The Living Way.

Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII: 51.

CONTENTS.—APRIL, 1875.

	PAGE.
Life in Death	109
Jesus of Nazareth	115
Deborah and Barak's Prophecy (Dr. A. Kellogg)	119
The Fire of Hell, and Gnashing Teeth	127
The Resurrection	133
Extracts from Correspondence: What was the Dream?	138-139
Notices: Fairies.—The Christian Consciousness Infallible.—Revelation.—Gideon's Army.—Elaine.—Beneath His Wing.—Prussia and the Papacy.—To all the Churches of Our Lord Jesus Christ.—Scribner's Magazine	139-144

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

The Living Way.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

Vol. VI. San Francisco, April, 1875. No. 4.

Life in Death.

On the natural side, where we can only see with eyes of flesh, death is a cheerless and unavoidable fate—the sad, the certain end of all. The whole world is being carried to it by invisible wheels. We all stand as on the platform of cars which may start any moment and bear us away from all earthly scenes. Cars full freighted are starting every second, and vast multitudes are borne every day to the dead. No reason, no philosophy can, unaided, tell us more than the fact. It is too dark, too dreadful for the mere human understanding to contemplate without consternation and dread.

But we are not shut up to the senses. Reason and understanding are not left without the Divine light, and the consciousness in victorious faith confirms with power the Divine Word. Let us study the subject for awhile from the spiritual side of our nature, which, though sadly latent in most, is yet existing in such force unrecognized as to render their natural life cheerful in spite of the certain approach of death.

The Saviour inculcated a doctrine which destroys death. It is not certain that in every instance the apostles fully represent His teaching on the subject. It is certain that the Christian Church does not, and it may be from the theology which the Church has introduced that the apostles have been misapprehended. If St. Paul is to be understood as teaching in 1 Cor. xv, that there is to be somewhere in the long future a resurrection of the natural body, and until that time the life beyond is imperfect, he did not truly teach as the Master taught. For no one can harmonize that with what Jesus says over and over so emphatically: "Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which came down from heaven, that a man may eat thereof and NOT DIE. I am the living bread," etc. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." (John vi: 47–56.)

Now, the mistaken doctrine with many in the Church has misled the mind concerning the very obvious teaching of Christ as to the last day. It is with Him the day of death. That is the last day, as used in this connection. No other interpretation is consistent or rational. All will be raised at the last day in the sense of theology—those who fell in the wilderness and *all* unbelievers. The theological interpretation is, therefore, preposterous. The believer who loved God's Word, appropriated it as flesh and blood, should not die, but at the last day when he would naturally die he should rise. This shows the Saviour's words harmonious and consistent.

It was prophesied that the Lord in His coming would remove the veil cast over all nations and swallow up death in victory. St. Paul says in another place (2 Tim. i: 10), that God's eternal grace is now made "manifest by the appearing of Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." How could he then speak of the long future time when the dead should be raised, and the saying brought to pass, "Death is swallowed up in victory," when it had already been done? The real fact is that the future tense is simply used to express a grade of spiritual experience beyond the common life of Christians. They could apprehend it only as a future experience, and theology has converted that accommodated form of expression into a dogma. Thus they have made the apostles appear mistaken when they spoke of the speedy coming of the Lord, and the glorious consummation of all things. Such a consummation is really found in perfected Christian character. In such the new heavens and the new earth appear. Such walk the streets of the New Jerusalem. It is time now for the Church to adopt a more Christian term than death for the living believer. We should say he is risen. He has eternal life. Eternal life can not cease. It must organize itself in all changes into higher beauty, order, and use. Christ is the resurrection and the life. Putting on Christ is the way to gain the resurrection here, and then when the change comes it will be like the ripened grain casting off its husk. The body has been necessary for the growth of the spirit as the husk has been for the maturity of the grain, but when the use has been accomplished it is laid away, and this withering away of the body is a part

of the process of real life. In other words, death is a step in life.

The theology that has perverted the Saviour's teaching in this respect has robbed humanity of the greatest boon of the Gospel, introduced darkness where all should be light, and made the spiritual world appear altogether shadowy and unreal, when in fact it is a perfectly organized world, much more beautiful, real, and glorious than this.

It happens here that a mother is taken from her husband and children to whom she seemed of the greatest possible use. A father is taken, and the widow and little children are left to struggle for themselves to eke out a meagre subsistence. It can not be possible but that under the government of a wise, good, and almighty God those who are taken are raised to higher fields of usefulness. It has been better for them to go, and will be better for those they loved. They may not come back in that external idea of the ministration of spirits so popular with a class. It may not be so, for there is a discrete degree between the natural and spiritual world, and it may not be orderly for such manifestation; but departed ones have risen in Jesus, and are rising into His life, and will advance upward more and more. In that movement they do not go from us only externally. They come more intimately into the sources of our life deep hidden from our consciousness, from which spring the forces that move us beyond our will, and move our will beyond ourself, always in harmony with our liberty, to those purposes of rest, work, and joy in God, that end in eternal salvation and a meetness of ourselves and others for the uses of the Divine goodness and love to eternity.

For we KNOW that if our earthly house of this tabernacle were destroyed we have a building of God—"a house not made with hands, eternal in the heavens. . . . Therefore, we are always confident, KNOWING that whilst we are at home in the body we are absent from the Lord. . . . We are confident and willing rather to be absent from the body and to be at home with the Lord." (2 Cor. v: 1, 6, 8.)

Blessed Gospel, glorious power of an endless life, how it enables one to triumph over death! It is so set forth in the written Word, and is confirmed in Christian experience. "O, for a gust of praise to go through the world," said the dying Fletcher. "I am sweeping through the gates washed in the blood of the Lamb," said the dying Cookman; and thousands on thousands have thus triumphed. There shall be no more death.

But St. Paul, rightly interpreted in 1 Cor. xv, teaches harmoniously with the Gospels and harmoniously with himself in 2 Cor. v, quoted above. He assures the reader that Christ died and rose again according to the Scriptures. The resurrection was denied by some; but he declares if the dead *rise not* then is Christ not risen. Who is Christ? A man born of the Spirit. That which is born of the Spirit is spirit. Christ was a glorified man, declared to be the Son of God, with power by the resurrection from the dead. Now if the dead RISE not spiritually, Christ is not raised.

But now Christ is raised more fully than any other —the great demonstration that man is endowed with spirit. The free gift has come upon all men unto justification of life. This gift is "the light that lighteth every man that cometh into the world." And the two

qualities of man's nature, from the headship of Adam and the headship of Christ, are then traced. They differ just as the headships differ: one earthy, the other heavenly; the one mortal, the other immortal; the one the sowing or natural body, the other the rising or spiritual body. "Flesh and blood can not inherit the kingdom of God." Thus by a particular negation the animal body is excluded from the resurrection, which is also declared to be accomplished by a spiritual body. And this the apostle, both by illustrations of the different qualities of bodies and specifically, sets forth as an orderly process; not miraculous and scenic, but growth in order, each from its own proper seed, and in the degree of its life from the manifestation of the Divine truth. For who now in the Church is so puerile and childish as to think the trumpet of God will be a great physical noise that will wake the dead bodies and gather their scattered dust? God's trumpet as shown under the law is the disclosure of his truth from his love. That is an archangel's voice. Gabriel is blowing now; that word which like waves of light is floating quickly as the lightning through the receptive souls of men, "Life, eternal life," is now proclaimed forevermore.

The voice is thus alluded to by the Saviour: "The hour is coming and now is when the dead hear the voice of the Son of God, and they that hear shall live. Marvel not at this, for the hour cometh when all that are in their graves shall hear his voice," etc. The voices are one, but the times of utterance are different. Now if God is not the God of the dead—if all live to him—who are in their graves, under the monuments? And where are these graves? Are we so

hasty, so short-sighted, and so without understanding as his disciples were, who naturally applied his words about the leaven? Do we also think naturally that the common universal grave-yard is meant? The word is *grave* literally, and ought to be; but what did He whose words are spirit and life mean by it? If you will take the trouble to turn to the thirty-second chapter of Ezekiel it will be explained where these graves are: in the sides of the pit—in hell. Vast multitudes have gone down there—Egypt, Elam, and all her multitude—and have made them beds and lie in the pit. All unregenerate men are there, or were when Ezekiel wrote: but Christ came to redeem them, came to the lowest hell, and uttered his voice. Death trembled and fled. Christ abolished death. He opened the gates of heaven. All who will may come. Hence the apostle says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Jesus of Nazareth.

Everything in the life of Jesus should be contemplated till we reach a principle of infinite truth or eternal love. Many make use of the finite things in the Gospel narrative to reason away the express declarations of His supreme divinity; for how can He be the very and eternal God, and yet pray?—be less than the Father, and be a human person? These considerations have formed the Unitarian school of theology, and made it not a little difficult for the Orthodox to settle the best method of explaining the subject.

The only plausible theory has been that of two whole and perfect natures in Christ, the Divine and humam in one person, so combined that He could act either as God or man as he chose for the end of His mission. The growth of the human to the Divine by the life-force of the Fatherhood of God, is the simple implication of the whole history, and removes every difficulty. For the Divine comes more and more into Him as the infirm human is removed, till at last the human is glorified or fully united to the Father, or is God embodied to the rational apprehensions of finite creatures. As He ascends, He says: "*All power* is given unto me in heaven and in earth." Through His mediation all life descends to the world.

This idea of personality does not confine the infinite, but sheds it abroad in forms adapted to perverted states, and also exalts the glory of God to the highest angels. For they see in the Lord a natural good that is spiritually perfect. It is difficult, perhaps, to make this point clear to any mind that does not reflect much on spiritual themes. Most Christians are too external to see anything in it. But to the internal man it will appear somewhat as it does to the angels, a wonderful and glorious fact. To rise in some degree to this idea, let us consider what an angel would think of the expression, "Jesus of Nazareth," in the Word. It could not mean to him a lowly person, brought up in Galilee. He could feel no thrill, no admiration, much less adoration, for such a man; for were there not hundreds in the same town? But turning back to the Old Testament Scriptures, and reading the many things that are said of the law of the Nazarite, and that Zion's Nazarites were whiter than snow, and then tracing the

symbolism, by its law as revealed in parable, and exalting our minds to get a perception of the infinite principle which fills all the conditions of our reason as to Christ's Divine character and work, we may see what it is in some degree. We shall find that Divine good is made natural. God is in the last things as He is in the first things; or, as expressed in Revelation, He is "the *Alpha and Omega*, the beginning and the ending."

Our perception of natural things is that they are changing and imperfect. There are times in which the natural affections look like sin. "If any man come to me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he can not be my disciple." (Luke xiv: 26.) This *appears* to be true, because of the light of the Spirit on natural things before we have obtained an apprehension of the distinctness and completeness of the spiritual world by itself. The natural *appears* in the way of the spiritual and as a clog, and is in that light so imperfect that it is loathed. As we sing:

"I loathe myself when God I see,
And into nothing fall."

But when Christ comes in, and there is formed a body of natural good from the spirit world, so that one has an entirely different selfhood from what was natural to him, then he loves all nature better; wife and children, father and mother, inexpressibly. The preparation of this spiritual-natural selfhood was the foundation-work of Jesus. It is that which is meant when it is said, "Jesus of Nazareth passeth by." The same principle is signified also by the serpent of brass, and it is set forth by our Lord in these words; "As

Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him may have everlasting life." The brazen serpent symbolized the natural Divine humanity, which was glorified (lifted up), and became spiritual-natural good, that whosoever receiveth it hath everlasting life. Hence, in Revelation the feet of the Lord were seen as fine brass when it burneth in a furnace. "Metals are equally significative with all other things in the Word. Gold in the Word signifies celestial good, which is inmost good; silver signifies the truth thereof, which is spiritual good; brass natural good, which is ultimate good; and iron the truth thereof, which is natural truth." Hence, it may be seen what is meant by His "ruling the nations with a rod of iron," etc.

But a mere intellectual perception of these things should be supplemented by practical experience. You and I and everyone may make Jesus of Nazareth pass by, and it is our duty to do it. When we do good because it is good, and for its own sake as a principle, Jesus of Nazareth passeth by. When we forgive our enemies, clothe the naked, feed the hungry, and visit the sick, not to be seen of men or to be called good, but because of the Lord, and hope not to receive again —when we labor with our hands that we may support ourselves and give to others—then Jesus of Nazareth passeth by. Then the Lord stands by us as with feet of burnished brass; then we hail him as King of the Jews. The state of our minds and the truth of our works bring him into us in a moment. How puerile it is to be praying Jesus of Nazareth to pass by, when we may and should, without weakness or hesitancy, do the work in which He lives forever.

Deborah and Barak's Prophecy;

OR, THE COMBAT OF TRUTH FROM GOOD AGAINST FALSITY FROM EVIL.

By DR. A. KELLOGG.

"Out of Ephraim was there a root of them against Amalek; after thee [little] Benjamin, among the people. Out of Machir came down governors, and out of Zebulon they that handle the pen of the writer. Zebulon and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. The kings came and fought, then fought the kings of Canaan in Taanach, by the waters of Megiddo; they took no gain of money. They fought from heaven. The stars in their courses fought against Sisera." (Judges v: 14, 18, 19, 20.)

As in a short article only a few points may be dwelt upon, let us inquire mainly what Amalek denotes—who they are, and what their quality—and incidentally thereto the significance of the representative historical narrative. Amalek denotes the false grounded in *interior evil;* interior evil is what lies inwardly concealed with man; stored up in his will, and thence in thought. Nor doth any trace of it appear in externals, as in the actions, in the speech, and in the face. They who are in such evil study by every method and art to conceal and hide it under the appearance of neighborly love; and still they think nothing else with themselves than to be able to bring in evil, and so far as they are able they do bring it in by *others*, being

cautious on the occasion lest it should appear to be from them. They also cover over the evil itself, that it may not seem as evil; the greatest delight of their life is to meditate such things, and to attempt them in concealment. This is what is called *interior evil.* They who are in this evil are called evil genii. Such infernal genii never assault man openly, nor when he is in the vigor of resisting, but when it appears that he is inclining or almost inclined to yield, they then suddenly present themselves and impel him to fall absolutely. They rush out from ambush to surprise all our good that is weak and weary, feeble or infirm. (See Num. xiv: 43, 44.)

So also in the dry and parched vale of Rephidim, when they were ready to stone Moses, as they repined in temptation (read the history in Exodus, chap. xvii), when Amalek invaded Israel. Also afterward, when the sons of Israel opposed themselves to Jehovah and were afraid of the nations in the land of Canaan. Amalek also on this occasion came down with the Canaanites from the mountain, and smote the sons of Israel even to Hormah. (See Numbers as above.)

Thus we see why the judgment was denounced upon Amalek from Jehovah: that there should be war against them perpetually, and their name blotted out from under heaven. "Because the hand of the evil is against the throne of Jah, Jehovah shall have war into Amalek from generation to generation." And in Deuteronomy: "Remember what Amalek did to thee in the way when ye were come forth out of Egypt, and smote the hindmost, all the infirm in thee; when thou wast faint and weary, nor feared he God. When Jehovah thy God shall give thee rest, thou shalt blot the memory of

Amalek from under heaven; thou shalt not forget." (xxv: 17, 18, 19.) Also in the first Book of Samuel, it was said of Jehovah by Samuel to Saul: "I have appointed to visit what Amalek hath done to Israel, who laid wait for him in the way when he came up out of Egypt; wherefore go and smite Amalek and give to the curse all things which he hath; nor spare him; but slay from man (vir) even to woman; from infant even to suckling; from an ox even to cattle; from a camel even to an ass." But Saul spared King Agag, and the choice of the flock and of the oxen, and the second sort, and the rams, and everything that was excellent; therefore it was denounced to Saul that from *him* there should no longer be a king over Israel. (Chap. xv: 1 to end.)

Saul's religion was like many other people's, second best to interest, public opinion, and policy, although all these of the Amalekites were given over to the curse. Still practically this is not done in the world, nor in the *Church*. Some evil body's tender feelings may be hurt; therefore from false sympathy we spare the young viper, or initiament of evil, and cherish the accursed. Saul-like, when the evil and false approach in dalliance, we are influenced to compromise principle, and play false to honest conviction and to Divine commands, and thus lose our kingdom. This rebellion, saith the prophet, is as the sin of witchcraft, and all such stubbornness as the iniquity of idolatry. "Behold! to obey [the internal dictate and Divine commands] is better than sacrifice; and to hearken, than the fat of rams."

Not so Samuel, when Agag, King of Amalek, went to *him* in dalliance of external allurements, and spe-

cious compliments, as such spirits are wont to exercise in the presence of others. Samuel made very short parley; with his sword—truth combating—he hewed Agag in pieces before Jehovah.

Herein we behold the good judge of Israel uncompromising with the false from evil destroying the Church. How wonderful! nay, divinely perceptive, the sacred prophecy and graphic representative history, wherein we behold, as in a mirror, the Deborah or feminine will-principle, in the days when she judged Israel (the Church) or the state; when the interior affectional with the intellectual (Barak) are conjointly preparing to take the field, or have already taken it, against the deeper and more direful evils of these rampant Siseran times. For she saith, "I will go .... notwithstanding the journey is not to thy honor; for the Lord will sell Sisera into the hand of a woman." The treachery that deceitfully digs pits and constructs plots and gins for dishonorable advantage over our infirmities, for evil ends, hath the deepest hell in its own bosom. Lured and lulled into false security, it sleeps to meet the clandestine doom of death at the hands, armed with the carpenter's hammer and the cold iron, of a woman's will.

In other words, this is the true historic representation of the infamous meanness and treachery of the interiorly evil will, emanating from the lowest hell of our lowest nature. Such principles of combat bring no honor to our manly intellectual Barak, however they may be on a par or plane with Amalekite policy, as an offset and counterplot to sell out the Siseras and Agags of our most depraved natural Canaan state. Yet from the subsequent song we learn that the keen-

ly perceptive "Jael, wife of Heber the Kenite [or they in simple good who befriended or subserved Israel in the way (1 Samuel xv: 6)], when they came up out of Egypt and so were saved, was blessed above women .... above women in the tent." That is, in our own evil itself lies a like retribution, forever in potency, not only in this but every other evil according to its quality, as represented; and that too, according to Divine order; or as the Word elsewhere declares, "*Evil* shall slay the wicked." Hence the benediction.

This hypocritical evil-designing principle is exceedingly courteous, as we have seen; but has not one whit the honor of the ordinary natural man. We are wont to speak of the naturalism of the Church—both of this extraordinary and the more ordinary sort—and deplore it: but do we duly realize the import of this admission? Look at the Bible representatives and correspondences; contrast the gallant boasting Peter-principle, and study it to purpose—in the pulpit and out of it—in the highways and by-ways of society, and in every human heart too. We may clarion never so clearly forty columns of *I's* every month, and the Peter in us may crow to the full measure of folly; it thereby only shows up the natural principle in you and I and all mankind. There may be those of us in the Church, and out of it, who greatly esteem and admire, perhaps extol the cock's high sense of honor; but let us beware how this honor is borne aloft above conscience, as it often is with natural men—men who in secret scoff at and scorn all religious principle, and emulate none, save this sole gallinaceous virtue! Good, we grant, and worthy of praise if it subserve as a guard, like the dog Cerberus, to defend the domestic hearth,

or, on the militant plane, die game. But brambles bring no grapes, nor thistles figs—the fruits of Sodom turn to ashes on the lips, and their grapes are gall. Like the plagues of Egypt, they ever multiply upon us, until a Joseph arises to rule over spiritual adultery, that leads to natural, and to every form of falsity from evil that invades our infirm rear to destroy the church of the soul.

Some bring a bad report of the land they despise, saying that there never was but one *hypothetical* Joseph. These say they "saw the sons of Anak which dwell in walled cities, very great; and the Amalekite genii that dwell in the land of the burning south; and we were in our own light as grasshoppers [mere concupiscences] and so we were in their sight."

But Caleb stilled the people before Moses, and said, "Let us go up and possess it." But they listened to the evil report rather, and were afraid. And they all lifted up their voice, and cried, and the people wept that night and murmured against Moses and Aaron, and against the Lord who had brought them out of Egypt to fall by the sword—their wives and little ones. "Would God we had died in this wilderness! Let us make us another captain and return into Egypt." . . "Though all the earth be filled with the glory of the Lord. . . yet as ye said, so will I do. Ye shall fall in the wilderness, and none save Caleb and Joshua shall come into the good land. But your little ones,* which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. Yet your children shall wander in the wilderness forty

* The remnant of the Lord's innocent states with us, by which we all are saved.

years [a full state of temptation]. Now the Amalekites and Canaanites dwell in that valley."

And when we go up against these foes, Peter-or-the-people-of-Israel-like in our own strength, and the Lord not among us, the ark of the covenant and Moses protesting, depart not out of the camp; then the individual rebellious leaders, and all their hosts, are smitten, even unto Hormah. This faith alone, or disobedient Saul-principle, loving the praise and evil demands of the populace, rather is ready to substitute external vicarious sacrifice and formalism for hearkening and the obedience of life—keeping the commandments. Then the kingdom departs, and at length he is slain by the boasting Philistines. But the good and zealous prophet is ever speaking in our ears, saying: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold! to obey is better than sacrifice; to hearken than the fat of rams."

In conclusion, the summary sense is, very briefly: "Out of Ephraim," etc., (or intellectual) there is a somewhat against Amalek—the false from evil destroying the Church. "After thee, Benjamin," etc. (the spiritual-celestial born after all), the faith in which is charity or a conjoining medium. "Out of Machir governors" (the son of Manasseh and grandson of Joseph), truth from good, now and ever the true governors. "Out of Zebulon* they that handle the pen of

* See the origin of the name "Zebulon," or cohabitation, etc., A. C., 3960; where in the supreme sense the Lord's essential Divine called the Father, and the Divine-human or Son of God, are united mutually and reciprocally as ONE (John xiv: 9, 10, 11; x: 38), or the Divine marriage of love and wisdom, good and truth, and thence all conjunction.

the writer" (or those who form conclusions concerning spiritual truths and thereby confirm and conjoin them in themselves by scientific truths), thence the internal blessed celestial marriage, and, in the external, conjugial love. Zebulon and Naphtali jeoparded," etc.—Naphtali, named from *struggling* and *prevailing* in the sense of *wrestling*, or the quality of temptations in which man overcomes, and so the internal is united to the external; also the state of the natural man after temptation. Then the affection of truth in freedom is denoted by "Naphtali is a deer let loose." "He giveth goodly words"—spontaneous eloquence from perception. "Kings came and fought"—truths from good combating. "Then fought the kings of Canaan"—false from evil in opposing conflict. "Waters of Megiddo"—falses from love of dominion, rule, or supereminence. "They took no gain of money"—without selfish or mercenary motive. "They fought from heaven"—from Divine influx and power looking to the LORD ALONE, and not to man, nor conclaves of men. "The stars fought," etc.—Divine truths and knowledges from the Word vanquishing.

It would be further interesting to follow, at length, the prophetic song of triumph. This lesson at least we may learn, that whenever the feminine judge-principle takes the field against the false from evil with a characteristic persistent will-purpose, there follows ere long the carpenter's hammer—the bitter cold iron tent-nail that pins the false to its mother earth, earthy beyond the mere death-dealing deed, with an after cutting off the head of the vanquished. There is always a "where he fell down there he fell a little further," quite foreign to the masculine half-and-half Barak, or

even to disobedient and God-forsaken political Saul. By no means will the good judge, Samuel, in his zeal dally at all with any obsequious Agag evil, however courteous and blandishing. Indeed, this consummate and unmitigated evil thus becomes the more heinous, and is hewed to pieces before Jehovah. None but the good and wise do it, and none but the Deborahs, Jaels, and the like can utterly blot out Amalek from under heaven.

The Fire of Hell, and Gnashing Teeth.

The following testimony, from one who declares he saw into the spiritual world for more than twenty-seven years, is submitted for the thoughtful consideration of all reflecting people:

"Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the sun of heaven, or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies according to its reception, or according to the forms into which it flows, just as the heat and light of the sun of the world are modified by their recipient subjects. The heat from this sun, flowing into shrubberies and beds of flowers, produces vegetation, and likewise draws forth pleasant and delicious odors; but the same heat flowing into excrementitious and cadaverous substances, produces putrefaction, and draws forth noisome and disgusting stenches. So the light from the same sun produces, in one object, beautiful and pleasing colors, in another, ugly and disagreeable ones. The case is similar in regard to heat and light from the sun of heaven, which is love. When heat or love from that sun flows into goods [*i. e.*, into good and orderly human forms], as with good men, spirits, and angels,

it renders their goods fruitful; but when it flows into the wicked, it produces the contrary effect, for their evils either suffocate or pervert it. So the light of heaven, when it flows into the truths of good, imparts intelligence and wisdom; but when it flows into the falses of evil, it is there turned into insanities and fantasies of various kinds. Thus in every instance the effect is according to reception.

"Because infernal fire is the love of self and of the world, it is therefore every lust which springs from those loves; for lust is love in its continuity, since what a man loves, this he continually lusts after; and it is likewise delight, for what a man loves or lusts after, when he obtains it, he perceives it to be delightful; nor is heart-felt delight communicated to him from any other source. Infernal fire, therefore, is the lust and delight which springs from the love of self and the world as from their fountain. The evils originating in those two loves, are contempt of others, enmity and hostility against those who do not favor them, envy, hatred, and revenge, and as a consequence of these, savageness and cruelty. And in regard to the Divine, they consist in the denial, and thence in the contempt, mocking, and reviling, of the holy things of the Church; and after death, when man becomes a spirit, these evils are turned into anger and hatred against those holy things; (see *H. & H.*, n. 502). And because these evils continually breathe the destruction and murder of those whom they regard as enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to wish to destroy and kill; and when they are unable to do this, they still delight in the wish to do them mischief and harm, and vent their rage against them. These are the things which are meant by fire in the Word, where the wicked and the hells are treated of, some passages of which I will here adduce by way of confirmation.

'Every one is a hypocrite and an evil-doer, and every mouth speaketh folly. For wickedness burneth as the fire; it devoureth the briers and thorns, and kindleth the thickets of the forest, and they raise themselves like the lifting up of smoke. And the people are become the food of fire; no man spareth his brother.' (Isaiah ix: 17, 18, 19.) 'I will show wonders in heaven and in earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness.' (Joel ii: 30, 31.) 'The earth shall become burning pitch; night and day it shall not be extinguished; its smoke shall ascend forever.' (Isaiah xxxiv: 9, 10). 'Behold the day cometh that shall burn like a furnace, and all the proud, and everyone that doeth wickedness, shall be stubble; and the day that cometh shall burn them up.' (Mal. iv: 1.) 'Babylon is become the habitation of demons. And they cried when they saw the smoke of her burning. Her smoke ascendeth for ages of ages.' (Apoc. xviii: 2, 18; chap. xix: 2.) 'He opened the bottomless pit, and there came up smoke from the pit, as the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit.' (Apoc. ix: 2). 'Out of the mouths of the horses went forth fire, smoke, and brimstone; by these the third part of men were killed by the fire, by the smoke, and by the brimstone.' (Apoc. xi: 17, 18).

"Since the lust of doing evils which originate in the love of self and of the world, is meant by infernal fire, and since this is the lust of all in the hells, therefore also when the hells are opened, there is seen as it were a volume of fire and smoke, like that arising from buildings on fire—a dense fiery appearance from the hells where self-love prevails, and a flaming appearance from the hells where the love of the world prevails. But when they are closed, this fiery appearance is not seen, but instead thereof, an appearance like a dark mass of condensed smoke. Nevertheless the same fire continues to rage

within, which is also perceptible from the heat thence exhaling. That heat is like the heat from burnt ruins after a fire, in some places like that from a heated furnace, and in others like that from a hot bath. When this heat flows in with man, it excites in him lusts, and in the wicked, hatred and revenge; and it renders the sick insane. Such is the fire, or such the heat, with those who are in the above-mentioned loves, since, as to their spirits, they are bound to the hells in which those loves prevail, even while they live in the body. But it is to be observed, that they who are in the hells are not in fire, but that the fire is an appearance; for they are not sensible of any burning there, but only of a heat such as they before experienced in the world. The appearance of fire is from correspondence; for love corresponds to fire, and all things which appear in the spiritual world, appear according to correspondences. . . . But the gnashing of teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, coupled also with contempt of others, with enmity, mockery, ridicule, and reviling; which evils also burst forth into various kinds of butchery; for every one fights for his own falsity, and calls it truth. These disputes and combats are heard out of those hells like the gnashing of teeth, and are likewise turned into gnashing of teeth, when truths from heaven flow in thither. In those hells are all they who have acknowledged nature and denied the Divine; in the deeper hells, they who have confirmed themselves in such acknowledgment and denial. These, because they are unable to receive any light from heaven, and thence are unable to see anything inwardly in themselves, are therefore most of them corporeal sensual spirits, or such as believe nothing but what they see with their eyes and touch with their hands. Hence all the fallacies of the senses are truths to them; and it is from these, also, that they dispute. It is for this reason, that their disputes are heard like gnashings of

teeth; for all falses in the spiritual world are grating, and the teeth correspond to the ultimate things in nature, and likewise to the ultimate things with man, which are corporeal sensual. That there is gnashing of teeth in the hells, may be seen, Matt. viii: 12; chap. xiii: 42, 50; chap. xxii: 13; chap. xxiv: 51; chap. xxv: 30; Luke xii: 28."

There are three ways in which to set aside the above. First, to deny the Scriptures which treat of these things. Second, to assert that the Scriptures mean naturally just what they say, and that hell is a literal lake of fire and brimstone. Third, to turn away from the author, as one insane.

Those who take the first position, are not Christians at all. The point need not be argued here. The absurdity of the second position destroys itself. As to the third, it need only be stated that there are no faculties in the natural mind which, however diseased, reveal the spiritual world or make the patient think he sees the spiritual world. Diseased faculties present ideas or imaginations as real entities *here*. The patient thinks he sees natural phenomena on the plane of the senses. The opium-eater sees gardens of delights. The man with *delirium tremens* sees "snakes in his boots." A maniac beholds crowds of men chasing him to kill him, and screams and runs for his life. Another affirms that a few dry leaves are checks for millions of gold in the bank, which are his. Still another, clothed in rags, affirms he is a king in royal robes. Time would fail to describe the varied forms of mania, but always in every form the object it affirms is present to the natural sight, or sense of feeling or hearing, or tasting or smelling. Sometimes all the senses are perma-

nently involved; sometimes only one or two, and in paroxysms of greater or less violence. But insanity never opened the eyes on the spiritual world. That is in a plane of mind above the senses, not tangible to the senses, and never suspected by the lunatic, for it is the natural faculties that are diseased in lunacy, and the natural world that is distorted.

When therefore one like Ezekiel or John says he was *in the spirit* and saw "visions of God," or "saw heaven opened," and describes scenes not of this world but correlated to it, there is a phenomenon not to be accounted for as imaginary. And when a learned and devout man takes the Bible in his hand and affirms that for twenty-seven years he has been conscious of both spiritual and natural worlds, and that he obtained the knowledge of the spiritual world by the opening of the sight of his spirit, while yet his natural faculties were unimpaired, it can not be relegated to insanity. A mighty fact is proclaimed, a solemn testimony is given; the Scriptures are explained in harmony with the highest reason, the doctrine of the Lord and faith are set in rational light, and the most searching truths declared.

But it is not an isolated instance. All the life of the Church is from interior revelation. Does a man feel the terrible consciousness of sin? It is the light of the Spirit on his heart. Does he feel that he is justified, pardoned, sanctified, renewed, regenerated in any degree? It is a revelation of the Lord to his consciousness more or less distinct. And as the new age advances, this is more and more prominent in the life of the Church. This interior revelation is intended for all. It comes to all at death. They then see with

the spiritual eyes only. All Christians nearly believe this. Is it then so out of order to have the Scriptural perceptions opened before the death of the body? Only as a man is ignorant or infidel will he represent the spirit sight as a monomania. He must account for these testimonies in some other way, or he is compelled to give credit to them.

The Resurrection.

The teachings of the doctrines of the New Church upon this important subject are so clear and rational, and so entirely in accordance with the plain meaning of the Word, that they afford the greatest satisfaction and comfort to those who accept them.

As there are two kinds of death, so there are two kinds of resurrection—the resurrection from the material body, and from spiritual death. This latter resurrection is the one principally spoken of in the Word. Man is represented as dead in trespasses and sins. The Lord declares that He is "the resurrection and the life," that He came into the world that men might have life, that those who believe in Him have everlasting life. So much is said about this resurrection that there is no room for doubt about the fact, though there may be difference of opinion about the nature of the change effected by it.

According to the doctrines of the New Church, the resurrection from spiritual death does not consist in changing the corrupt and perverted forms of man's spiritual nature into new and orderly ones. The old is never changed into new; death is never changed into life. The old become quiescent; they lose all power of activity and consciousness, and practically become extinct. But they still exist. No thought or affection

can be annihilated. The perverted organism of the spiritual body, therefore, is not dissipated, like the dead branch of a tree which has been broken off and changed into its original elements. Nor is it changed into a new organism. A new one is formed within it, which becomes the seat of consciousness, which can receive the Divine life in its true order, and act in harmony with it. The resurrection from spiritual death really consists in the creation of a new man. Those who are the subjects of it, are "born from above." As we cease to do evil, and learn to do well, the work of forming "the new heavens and the new earth" within us, goes on; consciousness is transferred from the old to the new, and man lives a new life. He has new thoughts and affections, and he is blessed with new joys.

This work is commonly and correctly called regeneration; it is, also, resurrection from spiritual death. By this new creation man is raised out of his old state of death into a new state of genuine spiritual life; the image of God into which he was created, and which he had lost, is restored; he dwells in the Lord, and the Lord in him, and becomes conjoined to him. His spirit, which constitutes his personality, is raised up from death to newness of life.

This, according to the doctrines of the New Church, is the real resurrection, and the one which principally concerns us, and is fully revealed in the sacred Scriptures, not only as to its fact and necessity to the attainment of eternal happiness, but as to its process, and the means by which it is effected.

The other resurrection consists in the withdrawal of the spiritual body from the material body, and the raising of it up in the spiritual world. Here the difference from the prevalent doctrine upon this subject is evident. The old doctrine teaches that the material body is raised up and reanimated by the spirit. The new doctrine declares that the spiritual body is raised

from the material body, which it never resumes. This resurrection takes place at the time of the death of the material body. Death and resurrection are different aspects of the same event. The death of the material body is caused by the resurrection of the spiritual body, from which it received its life and all its power to act. Resurrection is the new step in man's life. He goes on into the spiritual world leaving behind him the outer garment of clay, in which he was clothed, and by means of which he could dwell in a material world.

The new doctrine presents this important subject, as well as all other questions relating to man, from a spiritual point of view. It places us in the spiritual world, which is our eternal home, and describes this change as it is. Instead of death, it is entrance into life. It is coming consciously into the spiritual world and into the presence of those who have passed on before us. The new-comers are welcomed by their angel friends, who delight to render them every service in their power.

This doctrine is not only new in regard to the fact of the resurrection, but as to the means by which it is effected. The common idea, so far as there is any, is that the soul is a vital principle, or a breath, which escapes from the body at death, as breath from the lungs. But if man as a spiritual being is organized—if he has, or is, a spiritual body, as the new doctrines teach, and if this spiritual body dwells in every part of the material body, organ within organ, fibre within fibre, nerve within nerve, brain within brain—the withdrawal of the spiritual from the natural body is a very delicate work. It is something more than the expiration of the breath, or the escape of a volatile essence from the vessels which contained it.

According to the new doctrines, it is effected by the ministry of angels who dwell on the spiritual side of our being. When the material body, from disease or old age, becomes unfit for the dwelling and use of the

soul, the angels draw near and assist us in raising it out of the grave of the material body. This is not done by laying hold upon us with their hands and withdrawing us by force. It is effected rather by the power of a gentle attraction, which constantly operates upon the minutest forms, relaxing the hold of the spiritual fibres upon the material fibres, and resolving all their intricate entanglements, without doing any violence to the least part.

This is not an instantaneous work. It is effected according to an immutable order which respects every faculty and quality of the spirit and the body. It begins in the circumference and the extremest parts of the man, and proceeds toward the more vital organs. Life may recede from the hands and the feet while it still retains for a time its hold upon the brain and heart. It may recede from the lungs, and by that means we may lose all consciousness of our existence in this world, while it still holds connection with the heart; and even after the heart ceases to beat, the spiritual body may retain its hold upon the inmost and purest forms of the material body. The process of resurrection is, therefore, continued through two or three days, with some variations, according to circumstances. Generally man is raised up the third day after consciousness in this life ceases.

By the Divine mercy of the Lord, man is in a state of deep sleep during this period. He is entirely unconscious. For this reason there is no pain in dying as is generally supposed. Everyone, when about to be raised up, falls into a deep sleep. He becomes totally unconscious in the spiritual as well as in the natural plane of being. The angels who attend him have a most exquisite perception of his condition in every step of the process of severing the spiritual from the material organisms; they guard against every disturbance, and graduate the force of their attraction with perfect delicacy and exactness, to accomplish the end.

When the connection between the spiritual and the material body is entirely severed, the consciousness of the soul, new born into the spiritual world, is revived. Man is gradually waked as from a deep sleep, and when his consciousness is sufficiently restored, he finds himself in the spiritual world, surrounded by friends. The change, at first, is so slight that he may not know that he has been withdrawn from the material body. Care is taken that he shall be kept in the same ideas he was in before he became unconscious. So kind and merciful is the Lord to us in this great change, which He created us to take.

When raised up he finds himself in the same form; his identity and personality are perfectly preserved. He knows that he is himself the same being he was when he dwelt in the material body and in a material world, as certainly as, when he wakes in the morning, he knows that he is the same being he was when he went to sleep in the evening.

Thus man's resurrection is simply a continuance of his being in the spiritual world. It is a process in perfect accordance with many things we see in plants and animals, and in all organic forms in the material world. It is a step in the life of man, ordained by the Lord from the beginning. It was not necessitated by sin. It is carrying out His grand purposes of good to man. The Lord made man a being of so large a nature that He could only unfold the first rudiments of life in this world. He planted him in the earth of the material body, as men put seeds into the ground, that his being might take root, and grow upward into the spiritual world, where all his faculties will blossom into beauty and ripen into the fruits of peace and blessedness forever.—C. G., in *New Jerusalem Messenger*.

Extracts from Correspondence.

WHAT WAS THE DREAM?

"Dreams come of business and multitudinous disorders of the body and mind. But they also come from angelic influence; for when the positive faculties are quiescent in sleep, heaven always inseminates principles of truth and love for the growth of our spiritual nature in the same way the spirit is formed in the child while in the innocency of its early growth. It is because of this implanting of truth and love in sleep that the bad man awakes in the morning with terrible pangs of conscience for his crimes, and the good man arises so cheerful. It is then that the angels sometimes touch the mind with a series of thoughts and symbols far beyond ourselves, that teach us what we could never have learned without, beautiful lessons of the spiritual world. Probably in this way the dreams of Jacob, and those of Joseph, recorded with such prominence in Scripture, occurred. If the Word has recorded dreams, may I not tell one in the LIVING WAY?

"I dreamed that I was near the sea, upon a rocky headland, where I was seated. I took a large stone and threw it down into the sea. As it fell it went booming down into the waters—far down, boom after boom, which shook my whole inward being, and I exclaimed, "O the depths!" Immediately after I was in a great house, composed of a city of houses as it were, so great and numerous were its rooms, each occupied by its own proper parties. Soon after I awoke. But as I have thought of the dream since, my whole being seems shaken by the remembrance of the booming of that falling stone, as if parks of artillery had been fired in rapid succession. Can it be that this was a teaching that the life of the Lord in me has reached a point where the mighty angel, as narrated in Revelation, cast the millstone into the sea, saying: "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all?" I have found that the angels and trumpets have been in me—that is, in my measure as the life of the Lord unfolded. I realized the state was described by these successive symbols. So also of the loosening of the seven seals. They all pertain to the life of

the Lord, as developed in the individual soul in degree in the day of the Lord's second coming. How beautiful, how amazing, how wonderful is the Word! Life itself, even in sleep and dreams, is full of God. There is but one Word, that is God. It is written in one degree in all nature; in another degree in the Scriptures, which are but nature put into language; and in another degree it is written on living human hearts, by the Eternal Spirit. The Word is one."

Notices.

FAIRIES.—A much-esteemed brother writes an article in opposition to the views of Dr. A. Kellogg published in the LIVING WAY for March. The principal point is that Swedenborg does not teach the doctrine in the passage cited, and the writer does not believe it. It is not a dangerous doctrine, but it certainly is very beautiful, and such ideas are very likely to be true, in a sense beyond appreciation by this matter-of-fact age. Literature is full of it in some form, and it may be the best expression of the life that is in the heavenly atmospheres of the spiritual world. So Swedenborg presents it, and that is all he is really accountable for. At least we do not wish it understood he is the authority for that or for anything else set forth in these pages. There is no authority but that of the Lord recognized here. "Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your father who is in heaven." We do not claim that we perfectly keep this great Christian law, but we try our very best to do it, and to teach nothing for which there is not a "thus saith the Lord." Others have learned from the Lord things we have not, and see in a light beyond us. We love to listen to their testimonies. Controversial articles would be calculated to banish this richest legacy of the Church. It would hardly be proper for us to begin on this question. True order lies not in uniformity but in variety; not in authority of doctrine, even, but in freely letting God unfold His life in us, which will harmonize with His life everywhere if we fall into no self-will. True, we often quote Swedenborg, but it is done to confirm a testimony by another witness, or give strength to an ar-

gument by his clear-cut and expressive diction. We leave the question of his authority entirely to others. We simply add the paragraph from Swedenborg which our author produces, with a remark or two from him:

"'Respecting the atmosphere in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres which sparkle from every minutest point, as if they were composed of minute spherules of diamond. There are other atmospheres resembling the glitter of all kinds of precious stones; others like the glitter of pearls transparent from their centre, and radiant with the most brilliant colors; others flaming as from gold and silver, and others as from adamantine gold and silver; others of flowers of various colors, in forms most minute, even undiscernible. Such atmospheres, with an indefinite variety, fill the heaven of infants. Nay, there are also atmospheres consisting as it were of sporting infants, in forms most minute, even undiscernible, but still perceptible to an innermost idea; by which forms it is suggested to infants that everything around them is alive, and that they are in the Lord's life, which affects them with inmost happiness. Besides these there are several kinds of atmospheres; for the varieties are innumerable and also inexpressible.'—(A. C., 1621.)

"It will be seen from this paragraph that Swedenborg does not say there are 'atmospheres of sporting infants,' but 'atmospheres consisting *as it were* of sporting infants'—that is, appearing *as if* so constituted—just as some of the atmospheres are said to sparkle '*as if* they were composed of minute spherules of diamond.' Such was their appearance; not that the atmospheres were actually composed of 'minute spherules of diamond.' Yet the language in this instance warrants the conclusion that these atmospheres did actually and literally consist of 'minute spherules of diamond,' as truly as in the other instance it warrants the conclusion that the atmospheres were composed of fairies—infants in forms most minute—or that there are in heaven, as our good brother expresses it, 'atmospheres of sporting infants.' It is plain that the great Swede did not here mean to teach, and has not taught, the existence of fairies as a 'serious *reality*.'"

THE CHRISTIAN CONSCIOUSNESS INFALLIBLE.—Now here comes Dr. J. H. Wythe alongside of just what we were saying several

years ago, and declares: "There is an infallibility in the Church; a scientific infallibility. It is not in the Pope, nor in any council, nor any hierarchy, but it exists in each living member of Christ's mystical body who has been born from above. His experience is not deceptive nor imaginary. He knows by a blessed consciousness that he is of God, and has been saved from his sins. 'We speak that we do know, and testify that we have seen.'" There is a gleam of getting on the right basis. But why use the slipshod term "*mystical* body?" If one knows what he says, he never uses such a word concerning Christ's body. That is very substance and life, even eternal substance and eternal life. The *Pacific Pulpit* publishes Dr. Wythe's sermon.

Revelation.—"It is the Holy Spirit alone that indited the Word that can reveal to the soul its hidden meaning. On opening the precious Word as it lay before me," says the late Mrs. Palmer, "my eye rested on the words, 'In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts.' If I could disclose to you the revelations of that hour, the peculiarity of some tests through which I have passed would not seem mysterious, but only as might have been anticipated from the foreshowings of that memorable hour."

Gideon's Army.—The Sunday-school lesson for April 25th is Judges vii: 1–8. This history of Gideon's army is so singular that we were a little anxious to see what the normal Sunday-school Lesson Teachers would say about it. It seems they get along very well with the sending away the fearful. But the Lord's trying the people by the manner of their taking water, whether lapping or kneeling down to drink, is something they do not know what to do with. Alas! for the floods of infidelity which will grow out of the loose methods of teaching the Scriptures! They are not taught as if there were any meat in them. There is profession of veneration enough, but it is a thin gauze. The teachers do not understand the Scriptures, and they know it. The commentaries generally only help them to stultify themselves more and more by multiplying guesses. In these dodges of the text the child instinctively feels his teacher's unbelief, or is filled with deceptions which may cause a life-long sorrow. If

God is a living God, and could talk to Gideon so familiarly, can he not speak now, and to you? Can he not especially make the Scriptures living realities in your heart, so that you may know them and explain them?

How rational the Word appears when viewed in the light of the life which it operates in the heart. Gideon, the overthrower of Baal, is representative of Divine truth. And Midian here represents those who have no concern about truth. There are hosts of Midianites in the Church. There comes a time when this principle must be driven out. How shall it be overcome and destroyed? By a principle that has a natural love for truth. The dog is the symbol of low but earnest natural affection. The men who kneeled down to drink, or principles thus held in order, may remain at home, but a principle hot with a natural love, lapping like a dog, must always be retained to fight and destroy the principle of indifference. In short, the history suggests the true method of overcoming any evil. It is by singling out and setting against it those in the natural opposite love, that grace and nature may war together. We need scarcely say that water in most places in the Scriptures is a symbol of truth.

ELAINE.—This picture by Toby Rosenthal, so successfully exhibited by Snow & May, has points characteristic of the Jewish people; for an artist is himself and the product of his people, and represents them ideally throughout. Thus the glory of a true artist belongs to the nation. Every Jew is honored by the power of Mr. Rosenthal's painting. That energy of the dumb steering the dead, yet as speaking and living, is something awe-inspiring. An impulse is given to the mind beyond the fact, and it leaps forward to fathom the mystery. The following few lines are the subject of the picture:

> ——"the dead,
> Steered by the dumb, went upward with the flood;
> In her right hand the lily, in her left
> The letter—all her bright hair streaming down—
> And all the coverlid was cloth of gold
> Drawn to her waist, and she herself in white
> All but her face, and that clear-featured face
> Was lovely, for she did not seem as dead
> But fast asleep, and lay as though she smiled."

The dead and dumb are powerfully presented, and you see the

Jewish natural mind at every point. It is in the barge, the flowers and their profusion, and the trailing wreath; it is everywhere, even on the water. But as water is a symbol of spiritual truth, the painter fails to paint it properly. The thing was not in his mind, and he could not represent it. The water for the most part does not look like water at all, nor like anything we ever saw.

Mrs. Johnson, who owns the painting, gave the proceeds of the exhibition (over $2,000) to very worthy objects.

The principle in art, above alluded to, that makes it one of the truest exponents of character and a most pleasing and profitable study, is illustrated in the Roman Catholic Church. Its paintings of the "Flight into Egypt" are strong and vigorous, the "Crucifixion" powerful; the "Judgment and Hell" terrific. There is slight relief of the actual character of cruelty and apostasy indicated in the pictures of the "Madonna and child." The Apostles it paints are Roman warriors, never Jews; its saints are generally more or less good likenesses of hypocrites.

When will the Church arise out of its apostasy about the crucifixion and death of Christ, and see in it the method of his glorification, and learn enough to paint the resurrection without debasing materialism.

Beneath his Wing.—How sweet are the following lines by Dr. H. Bonar:

"I come, I rest beneath the shadow of his wing,
That I may know how good it is here to abide;
How safe its sheltering!

"I lean against the cross when fainting by the way;
It bears my weight, it holds me up, it cheers my soul,
It turns my night to day.

"I clasp the outstretched hand of my delivering Lord:
Upon his arm I lean myself—His arm divine—
It doth me help afford!

"I hear the gracious words He speaketh to my soul;
They whisper rest, they banish fear, they say, 'Be strong.'
They make my spirit whole!

"I look and live and move; I listen to the voice
Saying to me that God is love, that God is light:
I listen, and rejoice!

PRUSSIA AND THE PAPACY.—In the long conflict between Germany and the Papacy, Germany has constantly grown stronger and the Papacy has become weaker. Not once has Bismarck's policy failed, not once has the Pope's been successful.

Now the state grants of money to the Roman Catholic clergy have been withdrawn. Bismarck declared that since the Vatican Council, Catholic bishops were merely the Pope's prefects; that he was not an enemy of the Catholic Church; he warred only against papacy, which had adopted the principle of extermination of heretics, and which was in enmity with the Gospel as well as with the Prussian state.

TO ALL THE CHURCHES OF OUR LORD JESUS CHRIST.—The undersigned, "The Revival Committee of San Francisco," representing twenty-six churches of the Methodist, Baptist, Presbyterian, and Congregational denominations, desire to express our grateful sense of the value of the services rendered by the Rev. E. P. Hammond in seven weeks of evangelistic labor in this city.

The fruits of this work, in arousing public attention to the preaching of the Gospel and to the subject of personal religion, in quickening and guiding the membership of the churches to special labor for the conversion of men, in presenting with great simplicity and in varied and attractive forms the messages of salvation, in opening by daily comments the fullness and richness of the Word of God upon many a theme of Christian faith and practice, in leading the young to trust in Jesus and follow him as the Saviour and Shepherd of their souls, and in bringing hundreds of adults to the knowledge and obedience of the truth, are so many and so precious that we desire devoutly to praise God for these gracious results, and heartily to commend our Brother Hammond to all the churches of the land as a laborer in his special calling, and upon whose methods in presenting Christ and him crucified, to young and old, God seems most manifestly to have set the seal of his favor and blessing.

A. L. STONE, Chairman.
C. E. BABB, Sec'y pro tem.

SAN FRANCISCO, April 15, 1875.

Adopted unanimously at a full meeting of the committee, about forty ministers and laymen being present.

SCRIBNER'S MAGAZINE.—There is great satisfaction in taking up *Scribner's Illustrated Magazine*, for you feel sure of a profitable entertainment. The editor does not disappoint you, and in addition to editing well and carefully, is producing "Fair Oaks," a powerful serial. The contributed articles are of a high grade generally, and the illustrations are excellent. Scribners, New York: $4.00 per year.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.
MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity. ,

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2.

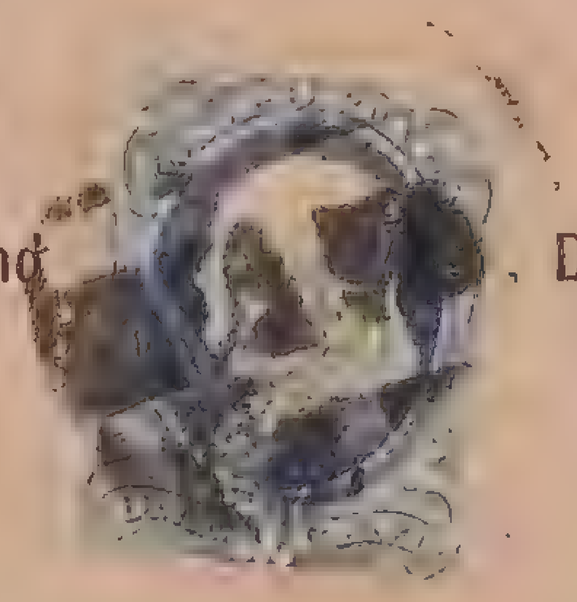
Postage free to the Subscriber.

Specsmen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. A ress THE TRIBUNE, New York.

VOL. VI. No. 5.

The Living Way.

Edited and D. SIMONDS.



IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII: 51.

CONTENTS.—MAY, 1875.

	PAGE.
The Mote and the Beam in the Eye	145
Jacob's Ladder, Illustrated (Dr. A. Kellogg)	153
Conflicts in Faith	161
The New Doctrine of Life	165
Extracts from Correspondence: Reading in the Light of Eternity.—Pray Yourself Well.—The True Vine.—Comfort in Affliction	169–173
Notices: Church Millinery.—Reverence for the Bible.—Love is Life. False Swearing.—The Likeness.—The Pacific Medical and Surgical Journal.—The Overland.—The River of Life	173–176

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, MAY, 1875. No. 5.

The Mote and the Beam in the Eye.

Not long since it was publicly declared that Christianity was a failure as a system of faith—at war with reason and understanding; that its author based his whole teaching on blind obedience and unreasoning faith, and such passages as "Judge not and ye shall not be judged," "Take no thought for the morrow," etc., were quoted in proof of the assertion; that "therefore it was a system false from centre to circumference, and at war with civilization and progress." There were many present who seemed to indorse the sentiment, and this after all that Christian truth has wrought, however imperfectly presented, in the advancement of learning, science, and humanity among men; and after it has been so repeatedly demonstrated that from Christianity itself has come the power which has cast off one after another of the errors of theology, and the perversions in the Church, each movement throwing a brighter light on mind and manifesting more fully the Gospel's vital force as adequate, when it shall be properly apprehended, to remove all social evils, to de-

velop a true manhood, and to supply a perfect religion of humanity.

But why do thoughtful men thus misconstrue it? If there be superior wisdom in the men who reject Christianity, why do they not show us a better system? Nay, why are they so superficial in their judgments of it? As a system of revealed religion it furnishes its own rules of interpretation. Why are not those rules applied? It uses natural language to convey spiritual truth. What right has any man to limit its terms to his natural intellectual thought? It may be admitted that men of the so-called Christian Church do it, but that does not make it right. Doctrines called orthodox may be built upon this method, at war with reason and common sense; but that does not prove that Christ is at war with them, or that He teaches them. Take this very passage, "Judge not," etc., with its connections, and it is perfectly manifest that it has no reference to reason in natural things, or that it is against understanding and inquiry about our surroundings. The very reverse is true, for it assures each one that his own mind and thought is the measure of all things and a pattern of the Infinite mind and thought after which the whole universe of worlds is fashioned. Our own mind is the key that opens on us eternal forces. "For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again."

What solemnity in human action! What an order and fitness in eternal judgment! How the universe revolves to us on the pivot of our thought, and presses us down or lifts us up just as our thought is a type of hell or heaven! What care is inculcated that our

thoughts be true and pure and sweet! Never was the law of moral equivalents more nicely perceived or definitely stated than it is here. And this grand truth, the ratio of the character of the real man to his destiny, is perverted to mean, that if you follow Christ's teaching you must walk by blind faith, and neglect your surroundings! Was ever anything more preposterous?

If the connection of the text be followed still farther, most sublime and beautiful truths of great practical value are brought into view. "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" etc. (Matt. vii: 3–5.) Here the language is so evidently of spiritual things—refers so plainly to operations in the mind, not to the outward eye—that it casts light on the whole subject. It plainly shows that there is proposed a method of judging of spiritual things by self-improvement or *casting the beam out of thine own eye.* What this beam is we are not left to guess or to assert vaguely. It is the use of natural intellect in spiritual things. "Thou hast heard by them of old time [of all the natural laws of retaliation]; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven." The "beam" is, therefore, the natural intellect in judging of spiritual laws—not of natural laws, for there the Creator Himself has made it to apply. And when we judge from love, or introduce love as a principle of action, we cast the beam out of our eye.

Persons have been known to hunt for their specta-

cles for a long time, and be in great perturbation at the conviction that they were lost, when all the while they were on their foreheads, raised a little above their sight. It is thus that many are looking for rational things and perfect truths in the Divine Word. They hear this preacher and that, go from one church to another, study the commentaries, and yet they can not see, for the faculties by which spiritual things are perceived lie dormant in their understandings. They do not apply the proper faculties of the mind. The spiritual intuitions are pushed to one side, the heart is cold and selfish, the prayer to the Eternal Love is restrained, and pride and reason's spite take the place. They seek to find God or they judge man by the natural intellect, and are constantly at fault. All in such methods are contending about small matters. They are seeking to pull motes out of their brother's eye. He fails to come up to the standard. So they will contend about baptism, its subjects and modes; about the Sabbath, the sacrament, or concerning Arminianism or Calvinism, free grace and free will. The differences are trifles.

We repeat, that this judging naturally of spiritual things is a beam in the eye. It utterly blinds the understanding. This plane of the mind is entirely dark as to spiritual things. The philosophic Paul expounded this eighteen hundred years ago, flatly declaring, "The natural man discerneth not the things of the spirit, neither can he know them, for they are foolishness unto him." It matters not whether he be believer or atheist, a servant of God or of the world, those faculties can never reach the light. There is a beam in the eye.

Take a case or two in illustration. On the 17th of April last, the advent followers of Mr. Thurman, about one hundred and fifty in number, convened in Chicago, and sat down to the memorial supper of Christ, expecting at twelve o'clock at night He would make his second appearing. That was their reading of the Word, and it is entitled to much more than ordinary respect, as it was a *definite* statement. Indefiniteness is the very blood and bones of a confessed hypocrisy; in the case of definiteness there is honesty in the self-deception. These one hundred and fifty people were as honest as men are ever found. They had given away their property. They had staked all on their faith. And when the hour passed and they beheld not their Lord returning they fell into great weeping and lamentations. The Chicago *Tribune* relates that as the hand of the clock touched twelve (midnight) a groan ran through the assembly. Disappointment seemed to strike into Thurman's heart too deep for tears. So he bade them a sad farewell. Another exclaimed: "My heart is broken; I feel bitter, bitter disappointment!" The tears poured down his cheeks and he manifested intolerable grief.

Now, the infidel may exclaim, triumphantly: "That is just what I said, that the Bible is not true, for it does say at the time appointed the end shall be; and literally the time has run out." But this only proves that the natural apprehension is at fault, whether in Christian, Jew, or infidel. The letter is only the covering of the spiritual, to show us where and how by another class of faculties to find the spirit world in the understanding and heart, and to build the temple of God within us.

How often is the inexperienced traveler over arid plains allured from his path by a mirage of water and trees of refreshing shade. But he finds that he can get no nearer the water, and he often sinks exhausted and famished on the desert. There is a spiritual mirage, where the intellect contemplates the truth, which is really living water proceeding from the throne of God and the Lamb. It is then seen as something exterior—in heaven, away off somewhere. Struggle as we may, it is always just so far off, and deludes the understanding like a mirage. There is no reaching spiritual truth in substance by those external faculties, and, weary and worn, the poor pilgrim dies famished. The true real water of life springs within, when God is in the heart, and God is love.

The Divine humanity, or the Divine truth itself adapted to our states, is the living water. "Whosoever shall drink of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John iv:14.) "He that believeth on me as the Scripture saith, out of his belly shall flow rivers of living water. This He spoke of the spirit which they who believed on Him should receive: for the Holy Ghost was not yet, for Jesus was not yet glorified." His humanity glorified is the Holy Spirit in this sense,* or is the spirit of truth, which is to the soul the water of life. He that thinks he sees such as a third person in the Holy Trinity beholds a mirage, and all appearances of Divine truth that are

*Sometimes the term Holy Spirit is used of the Eternal Spirit—the all in all of God from eternity (see Whedon's commentary on Luke i:35); only He is not the *third* PERSON anywhere in truth.

far off, over which the natural mind may grow ecstatic under inflaming speech, are really mirages. He who thus looks out of himself to find in other worlds the glory he can not reach here is still famishing and tantalized with the mirage. He must cast out the natural element as a beam of blindness—he must think and judge from love and real charity—and then he *shall see beyond*, as Bengal renders it: yes, he shall see beyond the natural intellect. There is a class of unused faculties or perceptions in the mind which waits on love, and the moment love acts these perceptions are brought into use, like the man finding his spectacles on his head, and these enable the understanding to take in things beyond the senses or the intellect, beyond the beam and the mote. And when the beyond is seen, then all things can be adjusted harmoniously. The spiritual world is seen, and it is no mirage.

Let no one think that this love is low, gross, or sensual. Our Lord guards this point by adding in connection: "Give not that which is holy unto dogs, neither cast ye your pearls before swine." So we are to judge spiritually of spiritual things with the greatest prudence, and by the natural mind of natural things. Our own mind is the measure of all things.

The beam is in all eyes for a time. The mote by contrast does not imply that one is better than another, but that the differences which spring up in the various natural appearances of the Word are as motes in comparison to the essential life of religion, justice, mercy, charity, and the love of God. What a small thing was the subject of dispute between Calvin and Servetus, and for what trivial distinctions men have been murdered in the decays of the Church. Calvin

insisted that there were three co-eternal persons in the Trinity. Servetus thought the Son was born in time, though he fully admitted the Deity of the *Logos*. So he would not pray to the Eternal Son of God, but to the Son of the Eternal God. What was the difference? To a close and powerful thought, it is very nearly one idea; for the Son is like the Father, partakes of His nature and eternity; so, if you think clearly, it matters not whether you say Eternal Son or Son of the Eternal God. But God and the Son are not two persons or two gods, any more than soul and body in man are two men. They are simply essentials of one person. The mystery is now made plain. The Son is the body, so to speak, and the redemption process required a Divine humanity that God might reach down and save men from their inverted order. So He clothed Himself in flesh of our flesh, and lifted up Himself to save the world. This is really seen and known in spiritual experience.

But Calvin and Servetus thought naturally of spiritual things—contended, as is plain to the spirit sight, about trifles—and Calvin, the greater heretic, was so horribly bitter that he caused Servetus to be condemned to be burned at the stake, and the brutal sentence was carried out in the most inhuman and cruel manner. The pile was made of green wood, and the slow fire tortured the victim for an hour.

Who does not see that the church of the natural apprehension is at an end in both Roman Catholic and Protestant theories of interpretation, and that all the church that is with man in any denomination on earth is in the spiritual apprehension of the Word? There only is true life. "Thou hypocrite: cast out the beam

out of thine own eye, so shalt thou see clearly to cast the mote out of thy brother's eye." Where there is love, there alone is the true Church in man: there alone is Christianity in principle. "By this shall all men know ye are my disciples, when ye have love one to another." The faith that is needed is faith in God, which will enable us to do the love to our fellow-men. That is the true faith, without which, unless a man keep it whole and entire, he shall doubtless suffer eternal loss.

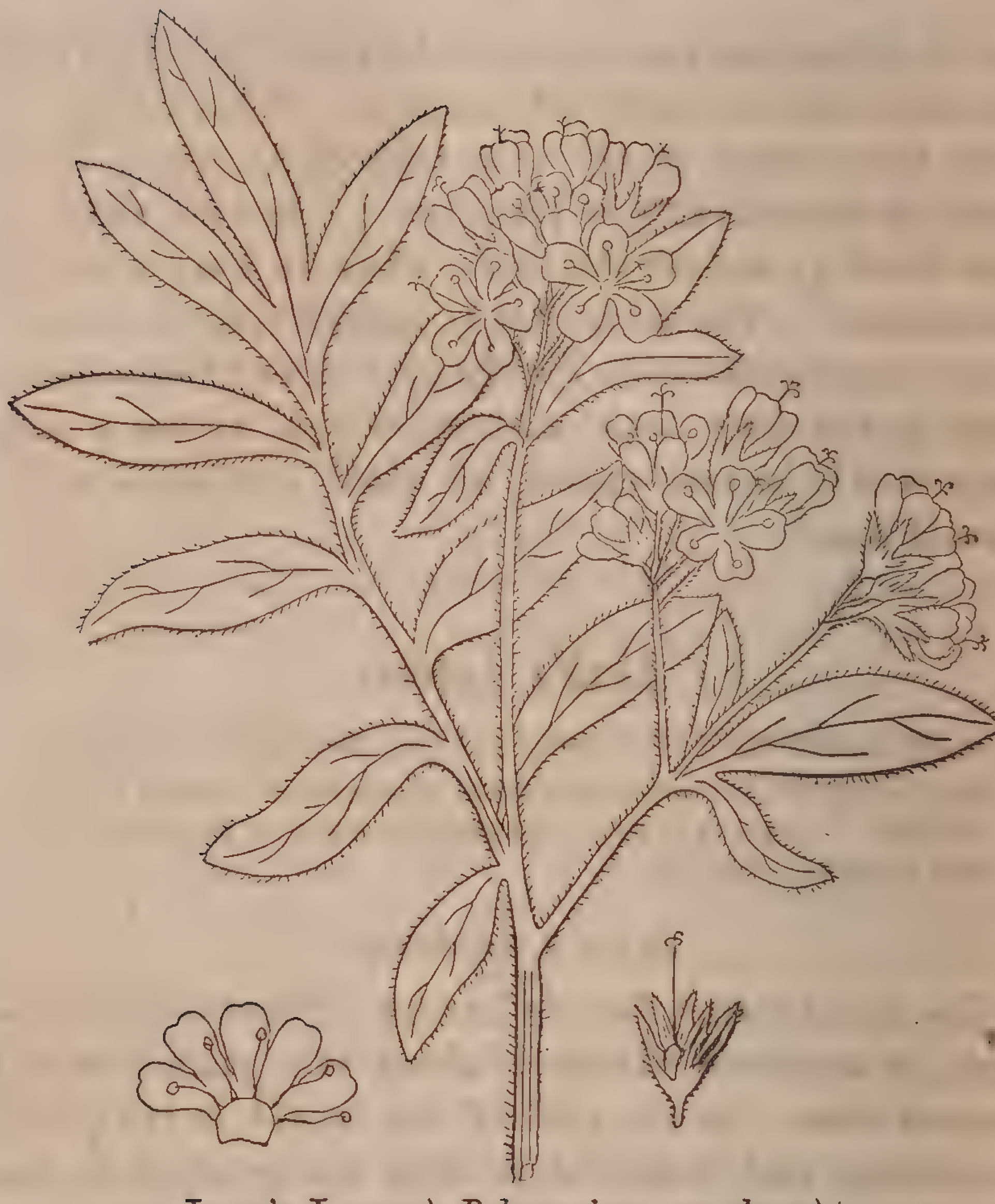
Jacob's Ladder:

OR HEAVEN'S DIVINELY HUMAN HIGHWAY FROM THE LOWEST TO THE HIGHEST REALMS OF LOVE, AND THE FAIRY ANGEL SPIRITS SEEN BY THE PATRIARCH, A GENUINE SUBSTANTIAL REALITY—NOT AN IMAGINARY FANCY NOR A DELUSIVE DREAM.

BY DR. A. KELLOGG.

The plant called JACOB'S LADDER (*Polemonium* cœruleum*), is herewith sketched, about one-quarter of the natural size. In no part of the world is it equally flourishing and beautiful as with us, growing to the height of a child of ten summers, and very gay with numerous large purple-blue flowers. The leaf lobes are alternate like the branches of trees, which really rise in spiral order like a winding stair-way, as may be readily proved by twining a string from branch to branch. Such a pole or tree, trimmed of its branches, is the true type of the primitive ladder. The sagacious grouse-bird seems aware of this winding stair-way of limbs when he hops upward from branch to branch, nor rests

* *Polemus*, war; from the belligerent claims of two kings to the discovery of it.



JACOB'S LADDER) *Polemonium cœruleum*).

on his spiral path until safely hid on the opposite side of the tree from his foe. Trees, also, in symbolic language signify perceptions; here, the perceptions of young children, or those who do not yet know spiritual things. "Wild birds" denote their thoughts—dreams, obscure perceptions. "Angels of God" are truths, or those in whom truths are—not absolute, but only relative appearances of truth, adapted to our lowest state, yet ascending heavenward toward the higher and highest, when good regains its birthright or

primogeniture, as the first-born from above; and thence descending, while acknowledging Jehovah above it!

Man is so created as to be the uniting medium for angelic spirits to flow down through him into the materially real, outwardly visible, tangible things of nature, according to the laws of fixity, which of themselves, as mere matter-of-fact things, are dead; but surely dwelling in tombs is not wisdom? The "living are the only dead;" and these very dead things, with those in the innocence of ignorance, become alive to them; how much more, then, in view of the celestial innocence of wisdom. From the former there is ascent to the Human-Divine, and from the latter descent by the Divine-Human, if so be we only acknowledge the Lord as our first and last end with faith of heart, that is, love. "In such a state were the most ancient people [of the Golden Age] who were celestial men, for whatever they apprehended by any sense was to them a medium of thinking concerning the things of the Lord—thus concerning the Lord and His Kingdom; hence the delight which they derived from things worldly and terrestrial." (A. C., 1409, 2896-7, 2995). "Yea, further, when they thus contemplated these inferior and worldly things of nature, the objects of their contemplation appeared to them as if they were alive; for the life from which they descended was in their internal sight and perception, and the objects so presented before their eyes were as images of that life; which images, although inanimate, *were nevertheless thus animated in their sight.* Such perception the celestial angels have respecting all things which exist in the world, as has been often given me to perceive; and hence also *infants have such perception.*" (A. C., 2297-98.)

Hence it is evident what is the nature and quality of those through whom the Divine things of the Lord descend, even to the last and lowest sensual things of the body and nature, and from these ultimates of nature ascend to Him, and represent the Divine communication, and thence conjunction, which in the supreme sense is signified by the angels ascending and descending on the ladder set on the earth, whose head reaches unto heaven, above which Jehovah stood. Opposite to this most high and heavenly way, the way of the "living soul," is our self-life, whence comes all the deadness in nature or elsewhere which the truly wise need ever dread—spiritual deadness of perception—the only real death! It is this that obstructs the "living way;" the lion and the bear are there, in that path; not eating straw like the ox, nor lying down with the lambs. But there's the good time coming, when "no lion shall be there, nor ravenous beast go up thereon; they shall not be found there, but the redeemed shall walk, and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

That Jerusalem shall be full of boys and girls playing in the streets thereof; a wonder to the eyes of the remnant of the people of these days, for they are a seed of peace. "The vine shall give her fruit, and the ground her increase, and the heavens shall give their dew," as saith Jehovah by the mouth of the prophet Zechariah.

From the former Golden Age came significative and more remotely from innocence representative types of a church and heaven, until finally the heavenly lu-

minaries, clothed in sackcloth of hair—benighted literalism—went out, and "darkness covered the earth, and gross darkness the people." But in the greater Golden Age, at hand, the cry is, "Awake and sing, ye that dwell in the dust"—orient thyself, for thy light is come! "For Jehovah shall arise upon thee: and His glory shall be seen upon thee."

——"O Thou our souls inspire,
Who touched Isaiah's hallowed lips with fire;"

for only when touched by the angel, as was the Prophet of Patmos, can we so arise as to duly declare these glories.

"Come then, expressive silence, muse His praise."

Everywhere in the universe we see action and reaction in the spiritual, intellectual, moral, and natural worlds, and there is nothing so inert and dead as to have in it no efficiency whatever—neither sand nor stones; but nowhere do we find it by and from mere abstractions. The living and active infinite or finite force ever impels the dead and inert.*

Yet material nature contributes nothing toward the production of vegetables or animals, but only serves to fix these and all forms, that continually flow into nature, where they close in a state of rest, and are hence respectively called dead. So in mental things: goods terminate and are received in truths; love or affection in ideas and imaginations. "They who have no other idea of knowledges, and also of truths, than that they are abstract things—which is the idea generally entertained concerning thoughts—can in nowise conceive

*Read the history of the Jews, how when they were obedient the land brought forth abundantly, etc.

what is meant by good being implanted in knowledges, and by truths being the recipient of good. But it is to be observed that knowledges and truths are things no more to be abstracted from the very pure substances appertaining to the interior man or spirit, than vision is abstracted from its organ, the eye; or than hearing is from its organ, the ear. There are purer substances, and *those real*, from which knowledges and thoughts exist, whose variations of form being animated and modified by an influx of life from the Lord, present them to the mind, while their agreeableness and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful. * * Hence comes also the folly of mankind in the present age, in that they do not believe that they have a spirit within them that is to live after the death of the body, when yet this spirit is a substance *much more real* than the substance of the material body. Yea, if you are disposed to believe it, the spirit, after being freed from corporeal principles, is that very body purified, which the generality of mankind say they are to have at the day of judgment, when they believe that they shall first rise again." (A. C., 3726).

Love and wisdom, affection and thought—indeed, everything of which anything can be affirmed, natural, civil, moral, or spiritual—are not mere abstractions, airy nothings; but they are actual states of substances or forms, real conditions of the organs of sensation, or life and motion. Abstracted or separated from these organs, they are nothing but mental figments; all the deadness, airiness, and nothingness being in the separation of emotion from motion, sensations from states

of organs, as before illustrated; sight without eyes, hearing without ears, or taste without a tongue. And so far as men cease to love celestial and spiritual things, not beholding Jehovah above all, the spiritual-natural is separated from higher principles, and the soul banished from the gates of Eden. Because beautiful worlds and their inhabitants are spontaneously created in the spirit, sleeping or waking, and may vanish, are they therefore *less real?* or is not their ever-living source and origin the very reason why they are *more real?* By holding the celestial states of innocence with the genuine imagery of heaven as mere imaginary fancy, are we not in danger of reverting its glories into the realm of fantastic poetic fancy, or perchance into visual illusions? Let us remember there must be an actualized basis for celestial and spiritual things, as well as natural; and *just as real*—nay, *a good deal more so:* that is, where states are harmoniously concordant or correspondent—and only to these do we refer. Therefore this trinal ascending and descending upon the ladder from effects or ultimates to causes and ends, and back from ends to causes and effects, or in the order of love, wisdom, and use, with infinite variations, may be seen everywhere and forever. The law does not change when we retire from the body to the spirit—nor when the angelic visitants are permitted to see through our eyes, speak with our tongues, or write with our fingers; or can we exercise those functions without their conscious or unconscious aid? Are the five senses, feeling, taste, smell, hearing, and sight, anywhere else—speaking according to true appearances—but in the substances themselves, as feeling in the skin or an affection of its nervous expansion, taste in

the tongue, odor in the nose, hearing in the ear (not out of it), sight in the eye—in short, changes in us? And so also our internal senses; these true, genuine, orderly, and normal states are to be clearly discriminated from the merely imaginary, fantastic, and illusive. These latter spring from depraved, evil, and false principles, and come from that other disorderly place. Against such banishment of a true affection and its orderly states of innocence in simplicity, the prophet protests when he says: "The women of my people ye have cast out of their pleasant habitations, from their *infants;* they have taken away mine honor forever!" (Micah xi: 9.)

Another prophet pleads, nay, deplores the greatness of this evil and wrong against the head and heart of innocence, thus: "Wherefore do ye commit a great evil against your souls, to cut off man and woman, *infant and suckling*, out of the midst of Judah, that I leave you no remains (Jer. xliv: 7), and go to offer incense unto the idols of Egyptian science? Therefore is this land a desolation; and but a small number that escape shall return into the land of Judah [celestial love]; and all the remnant of Judah that are gone into the land of Egypt to sojourn [be instructed] there, shall know whose words shall stand, mine or theirs."

Conflicts in Faith.

Some years ago I was criticised by a professed Christian minister—really I think an Arian, but it matters not—for "making too much of Christ." I felt he was the living and eternal Lord and God. But the remark led to a re-examination of the evidences as to the reality and character of Christ's mission. I went anew over the external evidences, and read Renan's *Life of Jesus*, and kindred works of criticism, reading scarcely anything on the other side. I found them much weaker than the suggestions of unbelief already conquered in my own mind. Indeed, it may be candidly said by many Christian teachers that the subtleties of the inward suggestions of unbelief are far more powerful than any ever written by the most astute infidel. Their arguments are weak to those the Christian finds instilled into his own mind. But when the Lord draws near and illumines the understanding, these doubts are dispelled, and confirmations such as no language can describe are borne in upon the soul. Christians can not convey either the sharpness of infidel suggestions in their own mind, or the light, joy, comfort, and certainty they have in their interior perception of the truth of the Gospel, or how they know its truth by the soul's inner senses. But *know it* some do, and all may. It is not a persuasion, a belief, a cherished dogma, an educated conceit. It is clear light, for truth shines by its own light; it is demonstration, where there was uncertainty from all external sources.

It is not such a faith as is based on a well-attested

and veritable history. There is a Christian history—a history that is self-sustaining—such a history as no invention can have. There is Christ, the central figure, with a sinless character, and elevation of the principle of love to God and man as the very essence of all religion, the sum of the law and prophets. To invent such a character is impossible to the human mind. He was a mystery to His disciples, and is an inexplicable riddle to the modern infidel. Deny his existence he may, but he can not deny the portraiture that is given of Him, and in endeavoring to account for that he falls into inextricable difficulties. The greatest infidel to-day can not comprehend Him, or rationally account for the invention, if it be one, of such a character.

The most plausible infidel position is that the Gospels were not written at the time or near the time of Christ, and that a series of extravagant legends similar to those related among the English people of King Arthur (who after all was a mythical person) were finally embodied in the Four Gospels by some person or persons not now known. But this is utterly untenable.* Justin Martyr tells us "what the Apostles in the *memoirs* called Gospels" said. Those Gospels, he says, were publicly read in his day as of sole and unique authority in the churches. Not one hundred years from the crucifixion had passed before the FOUR GOSPELS had by silent and spontaneous consent of the Christian societies arisen to a universal, unquestioned and unrivaled

---

* It is true that Le Roy Sunderland challenges any ministers to prove this, and proceeds to abuse them as if no one dared meet the issue. Any well-instructed man can tell him the truth without any debate over it. He will find it indicated above if he choose to know it.

authority. This is abundantly proved by Dr. Sears, in his work on *The Fourth Gospel the Heart of Christ*, in relation to the book most questioned.

There is an argument for this better than testimonies of men. It is philological. The Gospels were not written in classic Greek, but in a Greek strongly tinged with a Hebrew influence. The Greek was the most wonderfully beautiful and flexible of all languages, and it was most diffused over the Roman Empire, of which Judea was a province. The Hebrew nation furnished the truth and spirit, and these elements blended in a Hebraized Greek, the best calculated for the expression of a universal revelation and spiritual religion. There is but a point of time, a few generations, scarcely a hundred years, when the blended life of the languages would render such writings possible. That time was in and near the first century. Matthew's Gospel was written in the Aramaic dialect, and published about A. D. 45; republished in Greek before A. D. 70. Luke wrote in Hebraized Greek, A. D. 60. Mark's Gospel in the same dialect was published A. D. 64, and John's in 95 or 96.* In that age it was possible for writings to appear in the style of the Gospels, but it is improbable that they should appear at a much later period.

Add to these considerations the fact that, if the narration is allowed to furnish the key to its own explanations, the superhuman character of Christ and the new spiritual force he introduced harmonize the facts of the Gospel in such a way as to make them rational in the system of Divine revelation. Here

---

* See the learned Eberard's testimony.

the external argument must be left for the present.

It is sometimes said that a resort to spiritual and symbolical interpretations is to give up the argument to the infidel, and admit the unhistorical character of the Gospels. It seems far otherwise in true reason. For by the spiritual interpretation is meant that which grows up in the experience of the Christian life, and is a confirmation to our spirit of the truth of the Word. Our own Christian consciousness demonstrates its reality. So I learned that Jesus Christ was indeed the true God and Lord, with such perceptions of His power, infinity, and eternity as are indescribable to the natural mind. As we find the Word is spiritual we necessarily believe it was first natural, and we thus find it immensely more significant and wholly worthy of God.

By the symbolical interpretation is meant that the reason can see and rationally expound the spiritual world by analogies in the natural, and that the key to such exposition is given abundantly in the Scriptures themselves, in the frequent use and exposition of the parable. This shows the letter of the Word, in instances seemingly defective, eminently rational and wonderfully instructive. For example, take the prophecy as applied to Christ—"Out of Egypt have I called my son"—and it seems quoted with great latitude, for it was applied to all Israel as led out by Moses. But the analogy of nature to spirit remains perpetual, and the natural appears more and more filled with the spiritual as our rational perceptions are opened. The natural history, still partly literal, was filled by Christ. After that it is a permanent Word, true in the case of every regenerated man. He comes spiritually out of his natural or

scientific state, of which Egypt is the symbol, and journeys through the wilderness of the world and its temptations to heaven itself, of which Canaan was a type. Now a history and prophecy that have such far-reaching significance, as may be abundantly demonstrated to the rational apprehension, must have been inspired by the Source of infinite wisdom. No other conclusion would be rationally possible, if the Christian Church were true to her mission of teaching the spiritual life and the real nature of inspiration.

Here, then, the rational mind may safely take its stand: on the immutable Word, on the two immutable things in which it is impossible for God to lie, nature and spirit—and realizing that one is the mirror of the other, he may listen to the ever-living voice of Jehovah flowing in upon him, and hear "every creature which is in heaven, and on the earth, and under the earth, and all that are in them, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, to wit, the Lamb, forever and ever."

The New Doctrine of Life.

The relation of knowing to doing, or of knowledge to life, has always been regarded as a subject of great importance in the Church. The examination and controversy upon this subject, which has been carried on through the whole age of the Christian Church, has resulted in making knowledge primary and essential and life secondary. It is now the common belief that we are saved by faith, and faith has come to mean belief in certain doctrines called evangelical. The life is re-

garded as an evidence of the sincerity of the faith, but it is the faith which saves.

That this is so, is evident from the whole current of religious teaching, and especially from the generally received opinion that a man whose whole life has been wicked can be saved in a moment, at the point of death. The main effort of religious teaching and controversy has been to gain the acceptance of certain doctrines, and when that was effected, it has been supposed that the essential thing on man's part in his salvation had been obtained.

The New Church takes directly opposite ground. It places the life first, and regards truth as of no value except so far as it helps in the life. Truth is of immense value as an instrumental means to a good life; but there is no saving virtue in itself, in an intellectual assent to any doctrine. The life is the primary and essential element in religion, and where that is wanting, there is no true religion, however correct the faith may be. Where there is a good life, a pure and unselfish life, there true religion is to be found in actual existence and form. It may exist with a very little knowledge of genuine truth, or even with a large amount of error. People of all religions, heathen as well as Christian, and in all sects of the Christian Church, who live well according to their doctrines, are saved. It is character, what a man has in his heart, and not what he believes or knows, which determines his moral place, which saves or condemns him.

The use of truth in spiritual as well as in natural life is relatively the same. There is no virtue in truth alone. It possesses no magical power to win the Divine favor. The Lord would think no better of a man if he knew all truth, than He would of the most ignorant savage, unless he used it. In natural life knowledge shows us how to do, how to act; and that is its only value to the possessor. If a man understood the nature of a disease, and knew how to cure it, his

knowledge would be of no value, unless he used it in selecting and applying the remedies. So a knowledge of the nature of sin and its remedies will be of no use to anyone until he uses it to get rid of the sin. There is no more virtue in knowing and confessing that we are sinners than there is in knowing that we have the rheumatism and confessing it to our physician, unless we go further and take proper measures to be cured. A man may know the way to some remote and lovely country, but his knowledge will do him no good unless he sets out on the journey and continues step by step until he reaches his destination. So a true knowledge of the Lord and of the way to heaven will never take any to heaven. To reach that state of happiness, we must put our knowledge into practice. The principle is universal in its application.

One man with a little truth, or with truth mixed with much error, may live a better life than another person who has a great amount of spiritual knowledge. It is not saying "Lord, Lord," but doing His will, which saves. Everyone is to be judged by his deeds—by what he has done, and not what he has believed or said. This truth is so clearly taught in the Bible, and is so consonant to enlightened reason, that it seems surprising that anyone could have reversed this order, and made man's salvation to depend upon his faith. We are nowhere taught by the Lord that we shall be asked in the judgment what we have believed. The test which will decide our position will only be what we have done.

But something more is meant by deeds than the external act. A good deed is one which springs from a good intention. The outward act may be good, while the intention which prompted it may be evil. A man may pray and preach, and give money, and live an austere and externally holy life. His works are good only in appearance. He is a hypocrite, and his own principles will condemn him. On the other hand, a

man may be actuated by good intentions, but from ignorance or error he may not be able to carry his intentions into outward act, in such a manner as to fully express them. He may be poor, or sick, or in many ways prevented from carrying his intentions into effect in the form he desires. But if he is in the effort to do it, the intention and the effort become the deed. It is the motive which qualifies the act, and is the measure of its goodness. The Lord looks upon the heart, and not upon the head or the hands alone, to discover our true character. He may find more true worship of Him—that is, more love and reverence for what is good and true, more love for the neighbor—in the heart of an idolater than in one who merely professes to worship one God.

The value of spiritual knowledge is, of course, inestimable. It is of as much more value than knowledge in natural affairs as our spiritual interests are greater than our natural interests. But it is only valuable when used. Indeed, it becomes fully ours only when used. It is like food which we have provided for future use. It is ours in the sense that it is in our possession; but it will never satisfy any hunger, or give us any strength, until it is eaten and digested, and becomes a part of our material organization. So truth is ours in one sense when it is lodged in the memory, but it never gives us any help or strength in spiritual life until it is wrought into our nature, and becomes a part of our spiritual forms.

The spiritual condition of everyone, therefore, is what his life makes it. He is no better and no worse than his life. His knowledge is as imperfect a criterion of his spiritual state, as his money is of his physical health. Some persons will make great progress in spiritual life with very little knowledge, and others will make very slow progress with a great amount of knowledge. "A little that a righteous man hath is better than the riches of many wicked." In all cases

it is the life, which includes intention as well as act, that determines a man's place in the kingdom of heaven.—*New Jerusalem Messenger.*

Extracts from Correspondence.

READING IN THE LIGHT OF ETERNITY.

"I am a stranger to you. Yet I love you for the truth in you. 'We know we have passed from death into life because we love the brethren,' and in that passover I see the true spiritual resurrection—which is the vital one to us, and which is to me the first resurrection—which we have or are in a state of having in the degree in which we have the Master in us. I have been reading the LIVING WAY, for April, and in that it speaks the living Word it is living bread to me. His way is, indeed, a living way, a liberal way, a true way, a highway. The horizon is extended, the world rolls beneath, all things are under our feet, and with our spiritual eyes fixed on the spiritual Word we step out into the spiritual realm and bask in the light of liberty. Man is the habitation of the Most High, and is the earth through which the spirit of the living God (which is the words of Jesus) is flowing. 'My words they are life, and they are spirit,' lifting, healing, quickening the clay, and poor crumbling dying humanity becomes a living soul, and glows with the light of life. O! the Word, the precious Word—the Divine *Logos* which is the visible demonstration of the love, power, and wisdom of the invisible God by whom all things were made and are being made. O, how I love thee!

"I write to you I scarcely know why, except that I feel drawn toward you. I feel somewhat the need of sympathy. Yet it is well. I came out into the new light on the 23d of February. My vision was suddenly clear. Old things passed away, and lo! all things became new. My old heaven and earth vanished, melted with fervent heat—heat of truth and love! 'God is a consuming fire,' and when he comes to us the evil in us is burned like stubble. My heaven is now a state, my earth is my natural body. His kingdom comes not with material observation. His

coming to me is in spirit, attended with no material noise; but the crashing and thundering and confusion inward by the falling stars and the quaking of earth is indescribable. And now I read the Word in the 'light of eternity.' I say, 'I,' yet not I but the spirit of God in me. He is His own interpreter.

"Brother C. sent you my first experience [published in the March number.—Ed.] It was a copy of a letter I had written to my brother, Rev. W. M. W., immediately upon receiving the light. I thought that it was something no one else had ever experienced, it was so wonderful yet so natural; and I in my joy wrote immediately to him. I had never seen a Living Way, never read anything concerning the New Church, and was opposed directly to Brother Dryden's mode of interpreting the Word, though I knew nothing about him or his mode of interpretation. When I saw the words on the first page of the Living Way, 'The kingdom of God is within you,' I was startled, for I had written the same, and *knew it was true.* Now I am one with you in Christ Jesus, in whom dwelleth the fullness of the Godhead bodily—one with you in Christ the Lord.

PRAY YOURSELF WELL.

"You can do it with the help you have at hand. The Lord's Prayer, if you learn how to pray it, will be all-sufficient for you. The Lord loves you. He does not want you to suffer and be in trouble. He made you to bring you to heaven. If he made you for so high an estate, will he not brighten the lower pathway there? True, you must cease to violate the laws of health, and if you do not understand those laws state your case to a physician who can tell you of them. And when walking in them take hold on health and happiness, with strong grasp of your spirit-hands on God. Do not act as if he, the great I AM, was of less account to you than a watch-dog is to his master. He will trust his coat in the care of his dog. Can you not ask your life at God's hands? Lean on Him. Tell Him if He were sick and poor and you were a great God, you would help him; and ask Him if he will not help you. He will do it. What is the use of a God that can not be useful to men and women in need? Be bold in reason's right.

"I do not say he will heal you just as you think or ask. You may have something to learn, and can learn it only that way,

but I do say he will either heal you as you look to Him, or He will glorify your sickness, make pain to be no pain, sorrow to be no sorrow, and death no death, by the unfolding of spiritual forces in you; and you can walk the earth conscious that you have on a glorified body while the outward is all weakness and pain. Pray yourself well."

THE TRUE VINE.

"We had a new preacher in our pulpit to-day who spoke to us on these words: 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he pruneth that it may bring forth more fruit.' He was an illustration of the remark that ministers generally put more things into a text than they draw out of it. In this case, if the subject had been studied as well as the sermon, there was no need to put anything foreign into the text, for it is in itself a fountain of richest instruction. Nearly one-half of the sermon was taken up with the idea of grafting into this true vine. There is not a word of it or an allusion to it in the text or connection. In the process of grafting, the preacher said, the vine and branch have both to be cut, and the two parts brought together so as to send the current from the root to the branch. So the Vine (Christ) had been cut with the *sword of justice by the Father*, and the people must also be afflicted before they would be able to receive Christ's life. Over this the preacher grew warm — almost boisterous — but where did this idea come from? I can see no such thing in the text or connection, nor in the Gospels. Under a dispensation of shadows the prophets spoke of the wrath of God. Such is symbol language. It is not really true. GOD IS LOVE. 'He so loved the world,' etc.

"The real idea of the 'true vine' is in harmony with this. God was in Christ reconciling the world unto Himself. The Father husbandman was really in the manhood of Christ as soul in the body, and pushed forward the finite to do the exalted work, to prepare Himself a body by which He could plant a new life in depraved human hearts. When Christ was glorified, this life—a branch from Him—sprung or essayed to spring in all hearts. The Apostles were types of this. Hence He said, 'I am the vine, ye are the branches. Abide in me, and I in you,' etc.

The husbandman here is not external, but most interior; wise and powerful to plant, nurture, and protect the life that is salvation for the lost.

"O! how it warms and thrills me now, that the Lord is giving Himself for me, and that His wisdom prunes the living branches and removes the dead.

"How sweet the text is, 'I am the true vine . . . ye are the branches.' I am the new life, and the source of it to you. Abide in me. The pruning is done by the Word. For the words 'Now ye are clean through the words which I have spoken unto you' show what is meant by the pruning or purging of the branch. The Divine husbandman does this pruning by us; that is, He gives us the light by applying His Word to our hearts, and we must perfect ourselves. At least, such has been my experience.

"Years ago I used to think about being grafted into Christ, but it never came plain to me, for the root does not change the graft which it nourishes, but the fruit is like the graft, not like the root. In experience all this has been turned round with me, and I have found that Christ grafted a life-germ, a new principle in me, which has grown the only real spiritual blessing of my life. So that holiness, love, and joy have been not of myself, but Christ in me. When we graft our life on to Christ we are not the 'true vine.' We only come in His name and deceive many."

COMFORT IN AFFLICTION.

"We have been called to lay aside the form of our darling Susie. She had been failing very fast for the last four weeks, and on the 7th of May she was taken with a chill, from which she did not recover, and left us in a few short hours for a more beautiful world. We went up and took the last look at her clay body as she lay beautiful and still in the arms of sleep, and while I sat contemplating the sadness of the scene there came a whisper to my spirit, saying, 'She is not here; she has risen.' O, what a river of comfort came into my being! and I can not recall sadness any more.

"The Doctor is very low, but my daughter left him and came up to the funeral of Susie. He clings tightly to her, because she stands by his bed calm and positive when his wife trembles with him, and they both feel that she can almost save him from

death. I should never have imagined her so powerful in her ability to soothe and comfort the sick and have an answer to everything which comes along—tell stories and anecdotes when life flickers in the socket in order to draw the mind from the distraction of the nervous system and clothe it in sweeter thoughts of the beautiful. Now she says, 'Doctor, if you should choke to death, don't fear; there is a beautiful beyond, and loved ones are waiting for you.' So he receives the inspiration, and is calm."

Notices.

Church Millinery.—The coat, hat, stockings, breeches, and shoes sent from Rome by the Pope to invest the American Cardinal McCloskey were put on with immense parade in St. Patrick's Cathedral, New York, reminding us Americans how little we know of the Gospel. We did not know that Christ ever instituted, or that the Gospel could ever tolerate, such flummery. Alas! for us poor souls. The *Occident* gets enthused in this wise over it: "Think of all that—bishops in cloth of gold; a multitudinous throng of surpliced priests; acolytes in red and white; papal messengers clad in the rich vestments of the Roman ecclesiastical court, or blazing in one of the most picturesque of military costumes, with plumed helmets and clanking sabres. Think of all that, particularly of the unmentionables and the clanking sabres! No wonder that the Roman Catholic Church feels exalted beyond measure, and that all America is overwhelmed with gratitude. A red hat, think of it; also, red stockings; item, one pair of unmentionables all red; shoes and hat ditto; also, clanking sabres to put them on by. We pause in admiration." But no one has told us how much the tailor's bill will be. There is a robe better than all that—a garment of wrought gold and needlework, and robe of righteousness—which is from Christ, and wrought through us. For the life of the Lord in human souls clothes them from within, out, and all around with garments for glory and beauty. "For if God so clothe the grass of the field [by an interior life], how much more [gloriously] will He clothe you, O ye of little faith."

Reverence for the Bible.—There is some truth in the following from *Scribner's Monthly:* "There is a good deal of irrational reverence for the Bible. There are men who carry a Bible with them wherever they go, as a sort of protection to them. There are men who read it daily, not because they are truth-seekers, but because they are favor-seekers. To read it is a part of their duty. To neglect to read it would be to court adversity. There are men who open it at random to see what special message God has for them through the ministry of chance or miracle. There are men who hold it as a sort of fetich, and bear it about with them as if it were an idol. There are men who see God in it, and see Him nowhere else. The wonderful words printed upon the starry heavens; the music of the ministry that comes to them in winds and waves and the songs of birds; the multiplied forms of beauty that smile upon them from streams, and flowers, and lakes, and landscapes; the great scheme of beneficent service by which they receive their daily bread and their clothing and shelter—all these are unobserved, or fail to be recognized as Divine. In short, there is to them no expression of God except what they find in a book." The mere letter or book is but ink and paper, and if the heart feels not the interpenetrating life of the Spirit, the Bible is dull reading, and the danger is that it is more despised now than irrationally reverenced.

Love is Life.—The following is something new on the eternal theme of love:

O love! thou soother of the soul,
Thou balm of life to heal
The wounded spirit and control
The tides of woe and weal.

The brightest joy this earth affords
Is crumbled, and lies still,
When love is absent or beclouds
The senses it can fill.

Down deep within the bosom lies
A power which none can know
Who trample under foot their love
And no affection show. S. S. A.

False Swearing. — There are many exclamations going the rounds of the newspapers about the amount of false-witness in the trial of Mr. Beecher. It looks so, only when superficially considered. There is a theory which makes nearly all plain, and relieves of suspicion a great mass of evidence. It is simply that men have talked together, using the same words with different ideas, and this difference was created by the tale-bearer, on whose ignoble shoulders lies the guilt of one of the most horrible crimes known in the history of civilization.

The Likeness of Mr. Robert Belcher in the story of "Sevenoaks," by Dr. Holland, now appearing in *Scribner's Illustrated Monthly*, may have many names truthfully written under it. He is the ripening of that worst of all seeds of worldlings in these times, gross sensualism, base trickery, cruelty, and personal vanity. He is the type of wicked modern millionaires, and we hope Dr. Holland will help the world to identify and characterize them for the scorn of men.

The Pacific Medical and Surgical Journal, edited and published by Henry Gibbons, M.D., and Henry Gibbons Jr., M.D., is constantly improving and is a real power in the department of medical science and literature. Not long since it contained an extract from Brother Dryden's lecture on "The Coming Man," printed also in these pages, which the editor thought so definite, tangible, and real as to merit a place along with medical science.

In the May number Prof. Lane writes a sketchy letter from Europe, which contains the following: "The most interesting things I found were portraits of a number of the past surgical and medical celebrities of Montpelier. My eyes rested with especial attention on the portrait of the unfortunate Delpech—a most noted person in the annals of surgery, but who was assassinated at Montpelier by a patient whom he had treated for a private disease, but which deprived the patient of his virility. After his recovery, he courted and proposed marriage to a young lady of Montpelier. Delpech being the physician to the young lady's family, as well as to that of the young man, was consulted in reference to the marriage, when he frankly stated the young man's condition; whereupon the latter, arming himself with a pistol, proceeded to Delpech's office, and after shooting a servant, next killed the surgeon. Such are some of the risks of our profession.

I know two medical men of San Francisco, who were compelled to carry arms for some months, to defend themselves against assassination threatened by a patient, in whom a recurrent tumor, being extirpated, returned—he having been told by some charlatan that if it had been properly removed he would have been cured. Being one of the operators, I can vouch for the truth of this."

THE OVERLAND for June is a brilliant and solid number. John Muir opens with a masterly description of a "Flood-storm in the Sierra." His enthusiasm is so great for the storm that he says: "How terribly downright must seem the utterances of storms and earthquakes to those accustomed to the soft hypocrisies of society. Man's control is being steadily extended over the forces of nature, but it is well, at least for the present, that storms can still make themselves heard through our thickest walls. On the night of the Marysville flood the easy-going apathy of many persons was broken up, and some were made to think, and the stars were seen, and the earnest roar of a flood-torrent was heard for the first time—a fine lesson. True, some goods were destroyed, and a few rats and people were drowned, and some took cold on the house-tops and died, but the total loss was less than the gain."

There is also more soul in the "Etc." and "Current Literature" than has been apparent for some time. John H. Carmany & Co., 409 Washington St., publishers.

THE RIVER OF LIFE is the title of a very good little song-book for Sunday-schools, compiled by Mr. H. S. Perkins of Chicago and Mr. W. W. Bentley of New York. Published by Oliver Ditson & Co., Boston; C. H. Ditson, New York; A. L. Bancroft & Co., San Francisco.

We have not had time to sing through it, but have turned its leaves very carefully, catching its general style, spirit, and ability. It appears a work admirably adapted for Sunday-schools. It has the great merit of repetition of the most vital truths of Scripture, and by the sweetness of music they are borne in upon the mind with a force that is well calculated to move the affections and clear the understanding for the reception of spiritual things.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "'knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of The Living Way to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—The Living Way is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. Simonds, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with The Living Way, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and The Living Way, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 cents to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. Get the Book.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2

Postage free to the Subscriber.

Specsmen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. Address The Tribune, New York.

VOL. VI. No. 7.

The Living Way.

Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII : 51.

CONTENTS.—JULY, 1875.

	PAGE.
Christ and Lunacy	209
The Model Prayer (Rev. John Doughty)	215
Exterior Conflict—Interior Harmony (Rev. Q. J. Collin)	222
Matter or Spirit, Which? (Rev. D. A. Dryden)	228
Extracts from Correspondence: One with God.—Personal Experience.—The Christmas Gift	236–238
Notices: Light on the Pathway of Holiness.—The Angels.—The Atonement.—Tax Gatherers.—Perversion.—True Work.—Scribner's Illustrated Magazine.—The Tenth Industrial Exhibition of the Mechanics' Institute.—Errata	238–240

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, JULY, 1875. No. 7.

Christ and Lunacy.

Within the past few weeks the public has been informed of the insanity of three somewhat distinguished men—Robert Dale Owen, among the spiritualists; Honorable John W. Nye, late Senator of the United States from Nevada, among politicians; and Reverend George Weber, a prominent Methodist preacher in New England, among the clergy. They are not the first great men who have fallen victims to this malady, of which there was for a long time deep superstition, and which to-day is held by scientific physicians as the most mysterious and unaccountable of diseases. After all discussion and experiment the profoundest scholars of medicine confess their inability to comprehend the subject. Certain things about it are known, certain conditions accompany its manifestations, and certain sanitary treatment is found to have ordinarily the best effects. It is a disease almost unknown among heathens of low civilization; it follows the track of civilization and the Christian religion with widest devastations, and is most frequent among the most active peo-

ple. The present enormous number of over nine hundred insane in our own State asylum in a population of less than three hundred thousand is appalling, indeed. Other startling statistics may be found in the LIVING WAY for 1873 (see articles in April, June, and July numbers), and these facts need not be repeated. It is proposed to deal at the present with certain suggestions then made as it regards the real sources of life and power among men from the stand-point of Christian truth.

Christ healed the lunatic (Matt. iv:24, and xvii:15, etc.) The Christian religion, if properly understood, or true real Christian life, would heal and prevent insanity. It is no use of talking of the Divine inspiration of the Scriptures, of the sacred character of the Church, or this or the other holy thing of religion, if the human mind is left a prey to evils, and society the victim of disorder. There is something radically wrong in the Church which knows not how to lift a finger to stop the progress of insanity, that can scarcely hold its own in the presence of gross vices, and can not heal the sick, raise the dead, or cast out devils! There is evidently some great mistake in the application of Gospel principles, that society, even the great and true men and women in all churches, are making in combating evils. They are treading too near the old paths of perpetual failures, and, unless there is something more to come out of the Gospel than this everlasting routine of the Church, it is not the perfect religion the world needs, and we may as well open our eyes to this fact at once. We must understand the Gospel better, and be able to do more with it, or give it up and seek in some new quarter for salvation.

It is no fanatical idea which we would advocate of miraculous powers in the Church. The Church boasts too many miracles already, and knows too little of law. Christ's miracles, wonders, or, more properly, miniature creations, are revelations of laws. They were intended to give the clew by which we can perceive the order of the forces that flow down into this world from the spiritual, and they suggest a method of treatment which will be the most perfect harmony of human agency and Divine power in law. "The works that I do shall ye do also, and greater works than these shall ye do because I go to the Father." (John xiv:12). If we earnestly and honestly believe in the Lord, we ought to try to understand these words. As to works for the sake of mere wonders, Christ Himself would do none. Such as sought them He called a "wicked and adulterous generation." All mere wonder-seekers deserve to-day to be similarly characterized. And to those who saw a personal advantage in following Him, He said: "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." His miracles are something to be pondered. The Church has dishonored them, and disgraced itself by defining them as something contrary to law—a simple exercise of supernatural power in proof of the Divine mission of Him who worked them. It is time this baby method of playing with Divine revelation was spit out of the Church and world. The great God is the God of law, and if a true messenger of heaven exhibits a power to do wonders, he has been let into the region of the hidden forces of the universe, and by properly following his light, his teaching, and purity, we may be let into that same region, and accomplish greater

works. In fact, it is an exhibition in miniature of the method of the formation of the universe and of the relations of Divine forces to mind and matter.

This fact is of the highest significance and importance. It brings at once the deepest solemnity upon the thought. We do not look on with mere wonder, but feel an immediate personal concern as we see every act of our life is connecting us more and more with forces from the spiritual world. In short, we really live from that world, as all nature exists from it as an effect from its cause. And nature is alive and active by the perpetual influx from the spiritual world into it. Can human beings govern this influx, or spiritual force descending into nature? They do govern it in degree and ever have, and it must be governed by men in general in this plane. The Church has in degree recognized this spiritual force in all prayer, revival movements, and missionary efforts. But there is a law of physical and mind force coming down in orders which the Church has not recognized, nor even imagined to exist. Hence when insanity, pestilence, earthquakes, drought, and famine come upon men, the Lord is said to visit these things as chastisements upon them. The Lord is perfect goodness; all from Him is good. There is no sense in which famine, pestilence, earthquakes, droughts, and insanities can be called good. They are not directly from God. The source of life and love is changed in its passage down, and the mediation has transformed it to death. What is it that thus mediates to pervert the essence of love and truth to cruelty and falsehood? It is the universal effort of all minds to think naturally of spiritual things. There is next to no effort to think spiritually among praying men—

none whatever in the Church. They do not know what spiritual thought is, and do not try to know. If they are told what it is, ten to one it is scoffed at as foolishness. But they think upon what they call spiritual things — upon the Word, heaven, and hell — but they think naturally, as of locations, spaces, and a future world. They have then nothing but the natural mind formed, and as the spiritual forces descend, they drop into these receptacles to their ruin. The natural mind, not prepared for these forces, is destroyed by them in a great many instances, and natural judgments are abroad over the land — floods, fires, earthquakes, and famines.

Notwithstanding all the instances given in the Scriptures to correct this, to teach men to think spiritually, and the assurance that the natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned, yet the Church has made a class of dogmas of these things unreasonable to men of thought and reflection and hard to be understood, and called these things spiritual, and warred on science and mind as profane, ignorant, and rebellious. But the great law of reason, the comparison of natural things to spiritual, illustrated in so many parables and allegories of the Scriptures which are so wondrously framed to open the understanding by the administration of the Lord, is utterly rejected, or but dimly perceived. "How is it," said Jesus, "that ye do not understand? Having eyes see ye not, and having ears hear ye not, and do ye not remember?" (Mark ix: 14-21.) There is not a plainer, simpler principle than that the spiritual mind can alone discern spiritual things. It is formed to contain them, and their inflow

upon it gives life, health, and rest. The natural mind is made for the reception of natural thoughts. It is strengthened and invigorated by them. It is wondrously useful to man, and from it man has science and the faculties suited to this life. To this they are limited in God's order, and when extended, and knowledge of the spiritual is sought by its means, it inverts the Divine order and bends the highest forces of law down destructively on man, on society, on nations. There is no rest or long peace then possible to the earth. From hence is the principal source of our disorders, popular vices, insanities, and immoralities. We can only palliate these evils in a limited degree. The house of prostitution is built by the side of the church, the grog-shop is on every corner, our jails and asylums are crowded, and yet most wonderful spiritual forces from the Infinite goodness are flowing down upon us.

It is true they will ultimately make their way by some means, for another age has dawned upon us, but that fact does not make it less the great duty and privilege of everyone to think spiritually of spiritual things, to think of God as goodness and truth, or as wisdom and love, and that Infinite wisdom and love are in human form the same as finite wisdom and love are in finite human forms; that there is such power in this Infinite that the highest angel can not behold Him, but that He flows forth into all receptive souls and is really with everyone. We may see God in the little child. As oft as we do a kindness to the least we do it to Christ. Yea, indeed, the Scriptures teach us, while we think spiritually of them, that Jehovah Himself came into the world by clothing His Divine with a human nature—the only way in which he could come;

that the human nature in last things with which he was clothed was called the Son. Thus He fulfilled in one degree His promise that He would come into the world and be a Saviour. The Father and the Son are thus shown as one being, the same person, as soul and body in man are one person. And He will continue to come forevermore, until His laws are luminous as the rays of the sun. He will incarnate Himself more and more in the race as believers multiply and man gains understanding, and glorify Himself in His creatures, world without end.

We should now study to be so discerning of the spiritual forces and their powers in the spiritual mind as to be able to drive away the spirit of insanity, or to realize that the Lord does. When the poor lunatic was brought to Jesus He rebuked the devil and he departed from him, and the child was cured from that very hour. It is not proper to relegate these things to the region of marvels, possessions as ordinarily understood, or to superstition. We should be able to take the higher stand of the Divine order in natural things, and that *perversion* is the evil spirit to be cast out and the good and true of the natural world and spiritual order is God with man.

The Model Prayer.

By REV. JOHN DOUGHTY.

The manner in prayer and its words are different things. The spirit of prayer and its expressions are matters of distinct consideration. The Divine command may very properly prescribe the spirit in which

we should pray, but it has never limited us as to the peculiar phraseology we should employ. It may have indicated in substance the things for which we may properly pray, but it has nowhere prescribed the form of language to which, under all circumstances, we should be confined. Even in the expression which forms the introduction to the Lord's Prayer, "after this manner therefore pray ye," we are taught, not that these are the precise words we ought always to use, but that in this manner of spirit we must approach our Heavenly Father, and that for this manner of things only must we ask.

Our Lord gives us great latitude as to matters of form, but as to the spirit and substance truth is absolute, and from its decrees there can be no variations. If the spirit be true, it hallows all forms. If the substance be there it makes perfect its outward expression. But no form is sacred from which the genuine spirit has departed; and no expression is holy which is hollow and without substance.

Thus with prayer: its essence is in its procedure from the heart; its beauty is in its conformity with the Divine standard; its certainty of answer lies in the fact that we pray only for that which we ought to have. It may be uncouth of form; that will be forgiven if the true spirit is there. But all the flowing sentences and well-rounded periods which can be brought into play will not save it, nor bring an answer, if its substance and spirit be wrong.

It has been beautifully said that "Prayer is converse with God." Its main object is to bring us into the sphere of His Holy Spirit, to soften and subdue us amid the sweet surroundings of His influence, and to

induce us to yield up our wills and ways to His. "Converse with God" is asking for spiritual blessings, and receiving those inward answers and monitions, graces of spirit, and enlightenments of spiritual understanding which bring us ever close to Him. And should we pray for others, the spirit in which we ask and the substance of that for which we ask does not differ from this. We may not desire for others those things which the Lord's instructions discourage us from seeking on our own behalf.

We are then to look more to the spirit and substance of prayer than to its form. We are left at liberty to frame the petitions in the language that to each shall seem meet. We may use such words as shall seem at the moment and in that particular mental frame to express most completely the heart's desire. Were there limit or instruction as to that, many would not pray at all.

Yet the form known as the Lord's Prayer may be said to be the model prayer. It is given, if not for our always servile following, at least for our constant imitation. It includes the whole spirit of prayer. It embraces its entire substance. Wrapped up within its sentential expressions is the essence of all that we may properly ask for from the Lord. Its petitions will assume different hues to different persons, yet the substance and spirit to all are the same. "Thy will be done" with one heart will be its rising above some one peculiar form of sorrow and its submission to the Divine will in that; with another heart the form of sorrow and its temptation, in which it seeks herein to break its own will, would be of a totally different kind; with still another, this expression will be a trib-

ute of praise for joys experienced and for an experimental certainty that the Lord's will is best. "Deliver us from evil" will mean to each one more especially that form of evil which is his besetting sin. But with all, its spirit is, in the first petition, resignation and humility; in the last, a desire for inward purity.

We may vary the phrase, be the substance but there. But to depart from phrase and substance both is vanity and foolishness before the Lord.

There are times and states of mind when it seems as if we must address the Lord in our own way and from the fullness of our own speech. This is all right. People must use what they feel they most need. And yet there can be but little question but that as men become in the highest sense inwardly spiritual, the necessity and the desire for many words and much demonstration in prayer ceases. It becomes more the daily, the constant, lifting up of the heart in silent petition. Too many of the prayers of our churches are from the selfhood. The desire to make a beautiful prayer is a terrible temptation to the minister. The people call for it, and his reputation demands it. The elegance of language and the rounded period becomes a study. Then come in the vain repetitions; then follows the much advice to God as to how He should rule and reign and what specific favors grant. Then are raised the numberless petitions for those earthly blessings concerning which the Lord has positively forbidden us to take anxious solicitude.

In public as in private prayer the Lord desires us to remember that our heavenly Father knows that we have need of all these things before we ask Him; that the asking is not to change Him, but for the purpose

of bringing ourselves into harmony with His will; that in asking for others, it is that, by bringing ourselves in harmony with Him, we may thus throw round those others the angelic aid, sphere, and influence into which we have elevated ourselves; that we are to seek primarily and only the kingdom of God and His righteousness, and that these other things will be added unto us in proportion as they minister to that; but that if we do pray for worldly things, it is entirely unhallowed unless we ask for them from spiritual convictions, for spiritual uses, and in submission to Divine will, without solicitude and without self-assertion. A tinge of worldliness or selfishness would make that petition worse than useless.

The more prayer is divested of self, the more it is consecrated. The more men become elevated into the spirit of Divine holiness, the less they will pray from themselves and the more they will experience that their ever-growing desires for Divine things are most intensely and satisfactorily expressed in Divine forms and in the prayer-language of the Word. For their own words will be felt to be meagre and weak; those of the Lord, expressive, strong, and full. Yet the smoking flax doth He not quench, and all are to be left to their own convictions.

A word now in reference to the model prayer which Jesus gave, so far as its method and the principles of its construction are concerned.

From these we learn that prayer should be short, not long. Much speaking does not avail with God. There is not a prayer recorded in Scripture of one-tenth the length of an ordinary pulpit prayer. "After this manner pray ye" may be held to mean, With

similar brevity pray ye. It is true that length and artificially excited heat of prayer may lash us into enthusiasm. But that enthusiasm is also artificial, and consequently short-lived. The quiet, perhaps unuttered, "Deliver us from evil," arising in the heart and arresting thought and hand at the moment of danger, is worth whole hours of artificially wrought excitement of prayer. Enthusiasm, however, is a good thing, and greatly needful. Yet false enthusiasm is like the babbling brook, noisy but shallow. True enthusiasm is like the mighty river, broad, deep, powerful, silent.

Again: this model teaches us that the best prayer is compact, not diffuse. It shows that our real needs are few and easily expressed; but that when we ramble over the whole catalogue of what the natural mind wants, and enumerate all the things which it thinks the Lord ought to grant, it wanders from its true object, and becomes worthless from its spiritual aridity of purpose. It is possible for prayer to make us proud and self-righteous in our admiration of our own diffuseness.

Again: we are taught that prayer should be simple, and not ornate. What a sharp contrast might be drawn between the usual style of pulpit prayer and that of the Scripture models in this regard! So high-sounding, florid, turgid, filled with self-intelligence and self-suggested thoughts the one; so simple, chaste, and pure, so quiet and so filled with Divine intelligence and God-given thought the others! The clothing of these human prayers of the times are like the tinsel, paint, and gilding of the actor on the stage; that of the Divine utterances in the Word like the vesture which God in nature has given to the grass of the plain or

the lily of the field. When will the world learn the greater beauty of simplicity, the greater value of the pure and chaste?

"After this manner pray ye," means therefore, also, Be not wordy and diffuse, but state in a plain straightforward manner what you want. Do not seek to adorn your prayers with what the world calls eloquence, but let them be as chaste and simple as the model given by our Lord.

And once more: this form is given to teach us that prayer must be primarily for spiritual things. It is for holiness toward God; for a knowledge of the laws of His kingdom, and a love to obey them; for humility, submission, and trust; for an application of the ways and manners of heaven to life on earth; for continued spiritual sustenance for our souls; for forgiveness and the removal from our hearts of evil and sin; for the power to ascribe all good and all glory to the one source and centre of all. When the disciples said to our Lord, "Teach us to pray," He recommended to them no petitions against storms or waves or winds, against floods or droughts, against earthquakes or pestilences, or in favor of this or that combatant in case of wars. He filled up the sum of human duty in this regard in the simple sentence of trust, "Thy will be done." Men must attend to their own affairs. The care of the universe they may leave with the Lord.

The Lord's Prayer becomes thus a standing rebuke to the Christian world. It has been too much forgotten that this is the model from which all others are to be copied, the pattern according to which all others must be framed; that indeed, in its beauty, its simplicity, its chastity, its fullness, its symmetry, its perfec-

tion, no other prayer can possibly equal it; and that the farther its spirit is departed from the less there is of genuine prayer.

Exterior Conflict—Interior Harmony.

By REV. Q. J. COLLIN.

"A man is not justified by the works of the law, but by the faith of Jesus Christ."—Gal. xi: 16.
"By works a man is justified, not by faith only."—James xi: 24.

These brethren seem to contradict each other. They have really no controversy; it is plain they think themselves harmonious.

Our ways of thought and speech are often like our mountain roads, zigzagging upward by easy gradients. Travelers below or above you, bound for the same destination, seem to be going astray. Be sure of the road, before you shout across the canyon, "You're wrong!"

The simple concession that the same truth may find expression in different terms, or the patient effort to understand each other, would save brethren from much sore trial.

Not in the letter, however, but in the spirit do we come together or stand apart.

Theologians seeking an exact statement have been sorely troubled by the loose, not to say contradictory, way in which these brethren state the doctrine of justification. Luther at one time thought the epistle of James ought not to be in the sacred canon. At length he reconciled him to Paul (following St. Augustine, perhaps, rather than his own intuitions) by supposing that "works" are a necessary *result* of justification, and a proof of genuine faith. But James puts "works" precisely where Paul puts faith—not as a *result*, but as necessary to participation.

It may be urged, "Why is not the Bible perfectly

plain to all minds?" Because of the minds. Men read through different eyes. In medicine, law, science, metaphysics, what different interpretations. The Bible is a spiritual book, or it is nothing. There are different degrees of spiritual perception. To a pure spiritual insight the book is clear enough. To a truly earnest soul the needed lesson is given, "If any man will do His will he shall know of the doctrine," etc. God reveals Himself, not to satisfy curiosity, or furnish an argument, but to enable us to live rightly. Those students of the Bible who find in it their system of philosophy or theology, are often superficial. Such too often write our commentaries and institutes. They are learned and instructive, and would not be so very bad if they were not so dogmatic. They seem to say, "Believe it as we state it, or you imperil some very dear interest." Men shrink back appalled, afraid to think for themselves.

The teacher may not seek to compel another's thought. He must in honesty speak out of his own heart, not from books that men have made. He must be willing to learn, while he attempts to teach.

What is faith? Is it limited to a reception of the written Word? The Bible is God's book without qualification. It is a sure foundation to the understanding. But to stop in the letter of the book involves "theologic wars." The letter is obscure, ambiguous, and paradoxical. Men may differ in their understanding of it. It must be made plain, and its meaning fixed by authority, that men may agree. So creeds come on, giving the truth in convenient compendium, that men may be more easily saved, and brought to think alike. It is instructive to ponder the first sentence of the Athenasian creed: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, except everyone do keep whole and undefiled without doubt he shall perish everlastingly. The Protestant churches, except

the English Establishment, repudiate such intolerance. They do not believe their articles will save anybody. With different doctrinal opinions they worship together in the unity of the Spirit. Yet sometimes it appears, when the terms of the creed are rejected, an irreproachable life does not shield the offender from punishment. There seems a want of candor here. The ministry of doctrine (dogma) is unprofitable. Doctrine in its true sense means teaching. Teaching involves the state of the heart, and leads to a personal Saviour.

Paul defines faith as "the substance of things hoped for, and the evidence of things not seen." (Heb. xi: 1.) It reaches beyond the book, and takes hold of the invisible world. One may study the book diligently, and be unsound. The Pharisees were the best biblical scholars of their time, yet not the best men. The Bible is a teacher, as was the law. (Gal. xi: 24.) As the law was perverted, so the whole Bible may be, becoming a *fetich*.

Christ says, 'Believe in *me*." If He is an historical Christ only, the difficulty is not much relieved. He is risen—He lives. He said He would come again, and He does. Faith in Him is faith in God. "Whoso receiveth me receiveth Him that sent me."

All the world is reaching out after God. Priest, ritual, sacred books and observances have come between. How many Christians like the Greeks worship the "Unknown God. He is a spirit, and a spirit is somebody. "He is not far from everyone of us," hears prayer, instructs sympathizes, forgives, cleanses, saves. He is our God. This is the faith in the heart of the Church. It is abundantly expressed in hymns and experience. It is found with difficulty in articles and institutes. These latter require you to believe *about* Christ, not *in* Him. Those minds which prefer these are as moths, which shun the sunlight but come out at night attracted by a torch. They fly into it, and are burned.

A faith in some *thing* is of different quality from a faith in some *body*. The former involves the intellect, the latter the affections. The one is knowledge, the other is love. "Knowledge puffeth up, love buildeth up." (1 Cor. viii: 1.) Paul says (Gal. i: 6) that "faith worketh by love." We find, then, that Paul's justification comes from a faith vitalized by love.

We come now to consider the meaning of St. James' "works." He uses the term not as Paul uses it. He is writing for a different class of minds. Paul, addressing the Jews—and those Gentiles likewise who in their worship were also burdened with many works—has in mind chiefly the ceremonial law. He was misunderstood by other minds. Having repudiated the value of mere outward works, his "faith" was thought to be a lifeless sentiment, an idle acceptance of a mere form of words without an exercise of reason or any practical life. St. James brings up the term "works" to show that in its spiritual sense it is a necessary part of true faith. Man says of "works," outward performances; God says, the inward life. We say the man of wicked works is the one who breaks the commandments outwardly; God says, the one who does it in his mind. "He that hateth his brother is a murderer." "He that looketh upon a woman to lust after her hath committed adultery." So on the other hand good works are in the disposition. "As a man thinketh *in his heart* so is he." Therefore a faith understood as a mere acceptance of the written Word is nothing; it must so take hold of God that the disposition shall be changed. As in the external man the spoken word of blessing on the poor is regarded as nothing without the corresponding gift of help, so in the interior man faith must be united to love or it is dead. (James ii: 15, 16, 17). The conviction of the understanding must find active response in the will. The example of Abraham is given—who it is said "offered Isaac his son upon the altar." In the outward

act he did not offer him (for the life of Isaac was not taken), but in his mind the commandment was really performed, and God was satisfied. God did not want Isaac's blood but Abraham's heart. It was possible for Abraham to have offered Isaac literally, and in his heart have been disobedient. He was called the friend (*Thelos*, lover) of God. His *will* was reckoned for the deed—"his faith imputed to him for righteousness." So Rahab was justified, not surely for protecting "the messengers," but for the humanity which prompted her conduct; the act showing that the once sinful woman is now moved by a new principle of life.

So St. James, by a different use of words, brings out forcibly the same truth Paul teaches, namely, that love is the vital element of faith. Hence love is the great word in the whole scheme, as Paul shows. "Though I have all faith so that I could remove all mountains, and have not love, I am nothing." "Now abideth faith, hope, love; the greatest of these is love." (1 Cor. xii: 2, 13). St. James calls the law of love the "royal law," in the transgression of which the whole law is broken. For "if a man keep the whole law [outwardly] and offend in one point [love to his neighbor], he is guilty of all." (James ii: 8, 10.)

Plainly, then, orthodoxy can not save a man, nor any amount of praying, preaching, or giving. Justification is not received until the faith takes hold of God. "Believe in Him *with thy heart*." (Rom. x: 9, 10). Who can "look away unto Jesus," in whom "dwelleth all the fullness of the Godhead bodily," and not feel drawn up toward God? Since our *work* is to do the *will* of God, it is not otherwise than to "believe in Him whom He hath sent." (John vii: 29). It is the new life of love, even Christ formed within, that we want.

To the weary burden-bearer how sweet the invitation of Christ, "Come unto me," together with His promise, "I will come to thee." Saul the Pharisee,

serving God as he supposed by many works with all his tremendous energy, heard that invitation. The voice, the blinding light, subdued his evil ambition, and in the coming of his Lord he saw that "love is the fulfilling of the law."

It is not he that can talk the strongest and work the hardest that God most approves, but he that loves the best. We need not ask for more to do, or for a wider field of usefulness. Stand in your place and please God perfectly: that is better than to serve Him greatly. The pressure of active business pursuits can not harm your religious life, if you carry a true heart through them all. Your cares may bless you like the delightful service of the sanctuary. Your circumstances may deprive you of the opportunity of speaking a word of instruction, or doing a helpful deed all day long; but if you had a loving heart that wanted to do good, *that* is imputed to you for righteousness. You may be a helpless invalid, and can *do* nothing. But if the Lord lives in you, how much you are doing all the weary hours.

The child is saved, not because he has done many good works, but because he is innocent. We shall be saved, like little children, for what *we are*, not for what we have done, or for what we have done *within*, not for what we have done *without*.

"Not by deeds that win the crowd's applauses,
Not by works that give the world renown,
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown.

"Daily loving, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find by hearty striving only,
And truly *loving* thou canst truly live."

Matter or Spirit, Which?

By REV. D. A. DRYDEN.

The tendency of modern thought is manifestly in two general directions—materialism and spiritualism. These seem to be opposite, even antagonistic; but this seeming antagonism arises no doubt from the failure on both sides to clearly discover and correctly define the relation existing between matter and spirit. The conflict growing out of the ignorance of this relation is by no means of modern origin, but perhaps has never been so general or so sharply defined as now. The tendency is strongly in favor of materialism. Modern science is confined almost exclusively to the realm of matter. All scientists may not accept the postulate of the learned Tyndall, that in matter alone is to be found the "potency of all life," but manifestly the great majority of them are looking in that direction. Their research is confined almost exclusively to the world of rocks and fossils, to the plane of natural law and material phenomena. How few seem to realize at all the fact of a spiritual world, much less the fact that within that world is the real potency of *all life*, of all natural law, and of all material phenomena. We may not dispute the correctness or value of their discoveries and generalizations in the realm of material effects. Their deductions of the normal action of natural law may be exact enough, and their reasoning upon the facts of material discovery sufficiently correct; but what can they tell us of the real life-force of those laws, or of the living causes of those material facts? I hesitate

not to say that the world or realm of true causation is as yet undiscovered by natural science.

Nor is it alone on the plane of scientific thought materialism has the ascendency, but also on the plane of common life. Material values are the motives most controlling among men everywhere. What can compare with material gains in human society to-day? Gold, silver, mines, lands, and stocks—what can give activity to human enterprises like these? What is to be the result of all this? Its tendencies are manifest. It shuts out the light of the spiritual world as the dense fog-banks shut out the light of the sun and of the material heavens. It puts God far out in the regions of the "unknown"—Himself the "Great Unknown." It limits human life to the present existence in this world, and leaves the future a blank, or, if an existence at all, so uncertain or of so little account as not to be compared with business thrift or the tangible realities of the present. Thus shut in to the material gains of the present, what wonder that human life in all departments should lose its moral responsibilities, its higher spiritual motives, and sink down into all manner of dishonesties, corruptions, selfishness, and degeneracy? Must this tendency continue until we write upon all our temples of science: No God, no spiritual world, no angel or spirit; no life but the present; let us eat and drink, for to-morrow we die?

To arrest and turn back this materialistic tendency, we must in some way arise to the realization of the living power of a true spiritualism; a spiritualism which rationally teaches us the true relation between the natural and spiritual world, which gives us the living God as the life-centre of both worlds, filling both with his

creating and life-giving presence; a spiritualism which teaches us the true value and use of material things, by showing us their relations to the spiritual realities whence they spring and with which they correspond; a spiritualism which teaches us that the true use and success of life in this world are reached only in those conditions which secure its continuance and development in the spirit-world hereafter; a spiritualism which will end forever the blind conflict between the natural and the supernatural, not by a successful negation of either, but by a rational discovery of the eternal harmony between them; a spiritualism which will close up the chasm of bitter strife between the men of physical science and the men of theological science, not with the dead bodies of slain adversaries, but by discovering the absolute unity of the world of spirit and the world of matter, and that all their strife hitherto has grown out of their one-sided partial discoveries of spiritual causation and material effects.

The essential conditions of such a spiritualism are after all few and simple. They all centre about the fact of the actual existence of a spiritual world, not wholly separate and far distant from this material world, but interexisting in perfect unity and harmony, even as the soul or spiritual man interexists in unity and harmony with the material man or body. Not only so, this interexistence must determine the relation of causation. Is the law of life from within or without? Does the outer physical man receive his form and life from the spiritual man within? or does the law of life operate from the lower material to the spiritual and higher? Unquestionably the former. This fact is being recognized by the best students of human science,

and the grand fact that man is in reality a spiritual being, for the time being clothed in a material organism, which receives its form and all its life from within, so that all the potencies of life in the material form are from the spiritual or inner man, is gaining recognition by the best minds of the age. Thus it is seen that the law of causation is from within outward, or from spirit to matter. So, too, of the material world, of which man is a microcosm. Instead of all the potency of life being in "matter," the grander fact that the law of life throughout the whole material world receives all its potency from the world of spirit is also gaining in the apprehension of the best minds of the age. Admit this fact--that the whole order of nature, or of the material world, is but the effect or ultimation of the life-forces of the spiritual world—and the whole question of a true spiritualism is virtually settled. The limitations and negations of materialism must gradually give way. Let a mind such as Tyndall or Spencer once rise to anything like a clear apprehension of this fact, and how long would even they be content to build their philosophies upon the discovery of mere ultimations or material effects? And once apprehending the true source of causation, how could they stop short of the central cause, the Lord Himself?—realizing Him not as simply self-existent, separated from this world, and resting from his creative works, but as the central force of all life, vitally present in all its evolutions, flowing out and down into its most minute and material ultimations. In this central fact of spiritual causation is the potency of all true spiritualism. It reaches directly up to God, and brings God down into every form of life. It reveals the unity and harmony of the spir-

itual and material worlds—that the realm of causation, this the realm of ultimation. It clearly defines the relations of the natural and the supernatural, and the law of orderly influx of the spiritual into the natural and material.

But it may be asked, How is the prevailing materialism of our times to be lifted up to this plane of spiritualism? How are these men of physical science, who have given their whole lives to the exclusive study of merely material effects, or facts, if you please (perchance without even a thought of spiritual causation), until forced to rest their philosophy upon the assumption that all potency is in life itself—how can these minds be lifted to the apprehension of a spiritual realm, where are the real life-forces of all these material facts; that this whole material world has its form and its every variety of animal, vegetable, and mineral life from this interexistent spiritual realm; that this world is the outer form or body, of which that is the quickening life or soul; that this is the shadow, of which that is the real substance? What can our theology do in its present conflict with science? As a theologian, what can I do with such men in bringing God out of the undiscovered regions of the "unknowable," and manifesting him as God with us, as the ever-present, sustaining, and creating life of nature, by speculating about a God without body, parts, or passions, but revealing Himself in a mysterious trinity of three co-equal and co-eternal persons? How can I bring material scientists to feel the presence and power of the spiritual world by portraying never so eloquently the glories of a heaven "beyond the skies," or the miseries of a hell beneath, both so far separated from this

life and this world that nothing will be really known of either until in the far-away future? How am I to lift men out of the grave of materialism by telling them of the miraculous resurrection of dry bones, which is to happen on some happy morning in the far-distant ages?

In the contest between a speculative theology based upon the literal interpretation of revelation, and the deductions of science resting upon material facts, the men of science in these days seem to have the advantage. But the triumph of the Assyrians will be short.

What of the facts of modern spiritualism, so called? Do these amount to demonstration, lifting us above the plane of material effects and theological speculations? It would seem that the conclusive evidence of the existence of a spiritual world would be given in the convincing influx of its life-forces in this natural world. What more convincing proof of the existence of angels than a vision of angels? What more convincing proof of a spiritual life hereafter than to see or intelligently converse with a friend who once lived here, but comes now from beyond the veil? In all the manifold phenomena of modern spiritism have we the demonstrated fact of a spiritual world, and of the personal existence of the departed who have passed on from this world? Very many seem to be satisfied, or at least greatly helped in their spiritual apprehensions, by what they have seen and heard. And if any have been lifted out of their materialism into anything of a certain and abiding perception of a spiritual world, may we not rejoice thereat. The many seem to need such demonstrations, and it may be that the prevailing materialism of our times can be broken down only by

some such overwhelming influx from the spiritual world.

What we have seen and heard for the last quarter of a century may be but a feeble shadowing forth or prophecy of what will yet be realized from a more rational and orderly influx of the higher conditions of the spiritual world. And if it should be God's order to demonstrate the existence and contiguity of the spiritual world by such disclosure of its life-forces in this material world, I am sure I am willing it should be so. But that we have as yet in this way reached the higher conditions of a true spiritualism I do not believe. Granting even the fact of spiritual causation in much of its phenomena—that it has made some decided inroads upon materialism, challenging to some extent the attention of the high priests of science—granting that it has widened and deepened the apprehension of spiritual existence—yet I fail to see in it the higher conditions of a true spiritualism. It is quite as godless as materialism itself, and practically demonstrates that the very highest revelations of its philosophy and facts may be enjoyed, and yet but little improvement made in the life. And the indications are that modern spiritism will spend its force and pass away, leaving no very marked or lasting change for the highest good upon the life and thought of our times. It is not likely, even, that its spirit materializations will effect any great change in the material current of scientific thought. With all these manifestations of spirit-influx, so called, still we may repeat the question, Matter or spirit, which?

With such a statement of the case, one might conclude that my conviction is that matter will still have

the ascendency, and that the era of the law of spirit in this world will be long postponed. It may be so. Appearances are strong that way, yet somehow such is not my conviction. Far otherwise. I seem to see everywhere that minds are coming into the consciousness of these higher conditions of a true spiritualism. It seems to come in the way of a rationally spiritual interpretation of God's own order in nature and in His revealed Word. It reveals God as a living presence in both nature and revelation. It lifts minds out of the one-sided demands of physical science on the one hand, and out of the narrower dogmas of a speculative theology based upon the literal interpretation of the Word on the other hand, and leads them into the free spontaneous perception of the living spiritual truth of God in nature and in His Word. It lifts men out of the burdened constrained life of church-ritual and service into the life of personal union with God, and of love-service for the good of others—from the life of selfishness and low materialistic motives, into a life of conscious spiritual forces and upward reachings for a purer diviner life hereafter. And I seem to see that these are but the fore-gleams of that true spiritualism which the Lord Himself is unfolding through His second coming, and which is yet to flood the world. It is the descent of the New Jerusalem, the coming in of the angel world, and the Lord alone shall be exalted in that day.

Extracts from Correspondence.

ONE WITH GOD.

"I and my Father are one."

"We and our Father dear
Forevermore are one;
To this fond heart as near
As the beloved Son.
Angels sing this joyful story,
Glory to God! Glory! glory!

"My Father loveth me,
Precious to Him am I;
He hears my every plea,
Marks every pain or sigh.
Sinners may sing this joyful story:
Glory to God! Glory! glory!

"Nature, His praises sing,
Sing of a Father's love;
Man, your glad tribute bring,
Join angel-choirs above.
Sing fore'er this joyful story:
Glory to God! Glory! glory!"

MRS. B. BRINTON.

PERSONAL EXPERIENCE.

"Is it not the right and duty of all God's children to unite with the Son in the declaration, 'I and my Father are one?" To be one with God is to be in perfect sympathy with all that is true, holy, pure, beautiful, and good. To be one with God is to hate all manner of meanness, sensuality, falsehood, hypocrisy, deceit, uncleanness, and selfishness. It is to live in the Spirit; to walk after the laws of the Spirit; to see things invisible to the eye of flesh. It is to have the veil of flesh—that earthy film that nature covers over the eye of the spirit—removed, so that man becomes transfigured, and his face becomes illuminated by the light of the other world, and the angels, as well as the patriarchs who have taken on the spiritual body, become his companions

and friends. It is to live in the spiritual body while yet living the life of the flesh.

"Now, Mr. Editor, I can testify to having lived that life, to having tasted the wine of the kingdom, to having heard and seen much of its wondrous phenomena, and felt much of its power. But the difficulty *is to abide in it and feel it continually.* The veil of flesh keeps swinging back, blinding my eyes in a measure, so I only see through it darkly. The earthly body closes round the spiritual, changing its phenomena; the soul again becomes prisoner to the flesh. Will any of your readers tell us, is this a necessity of our nature, or may we always not only know but *feel* 'I and my Father are one?" Who will answer from personal experience?"

THE CHRISTMAS GIFT.

"I send a letter of Mrs. ———, a former friend of Rev. Alfred Cookman. This lady asked of God a Christmas gift, and He gave her the spiritual understanding of the Word, but only as she inquires or has need. This is the only letter of hers I have by me. I trust it will be to you an interesting development of the spirit of the age."

The following is the letter:

"Your precious letter has been made a great blessing to me. So surely as the handkerchiefs and aprons brought from Paul's body healed and benefited, so truly are we helped when communing by the way of our Altogether Lovely. Virtue goes out from Him, and some of us know when persons have received, though they may not speak of it at the time. On other occasions some will insist they are helped by us; but, as Friends say, 'the witness does not meet' the saying, and we know they are mistaken. I too have an idea about the 'whole stones' which formed the altar, needing not the sound of the hammer or any craftsman's tool upon them, but can not say the Messenger who brings me the good news from the far country, or pure water from the throne of God, has given it to me, for then it would not be an idea, but a living experience clear as crystal—a living creature with hands and feet, born not of the flesh but of the spirit; it would be my 'gift of laughter,' and my mouth would be filled with it. My idea is this: as the complete stones are not numbered, they may symbolize the attributes and perfections of

Christ's character. He needed not to learn letters nor any form of training for developing 'all his members, which before he was [in the flesh] were written in a book, and fashioned when as yet there was none of them.'

"I have placed the text before 'the beauty of the Lord,' or the mystic light which sheds its hallowed beams upon the 'oracles of God' to illuminate the 'Jew indeed,' or royal priesthood.

"O! what peculiar privileges are laid up or reserved for 'the peculiar people,' who inquire in the temple not made with hands, and realize that the true light stirs up its strength and meets our need.

"If the knowledge be vouchsafed which shall not vanish away nor change, I will very gladly apprise you of it, and will most thankfully receive any, though developed by your candlestick, or the gift of the inner or true light.

"We must not only continue daily in the temple, but break our bread from house to house with gladness and singleness of heart, and as the Lord liveth we shall have favor with the people, and there shall be daily added to the one true Church such as should be saved.

"Yours, in the little flock of Christian love and fellowship."

Notices.

LIGHT ON THE PATHWAY OF HOLINESS.—By Rev L. D. McCabe, D. D. The above work, published by the Methodist Book Rooms in New York and Cincinnati, enters into a close metaphysical discussion of the distinctions between justification, regeneration, and sanctification. The author claims that justification removes the guilt of past sins; regeneration quickens the moral faculties, so that man is able to hold under control all his sinful tempers and tendencies; and that sanctification changes the essence of the soul itself from sin to holiness.

The book is written in an excellent spirit, and is substantially correct, but there may be some doubt about the propriety of those metaphysical distinctions as to the essence of the soul being different from its faculties. Qualities always reside in their

substances, and are not abstract from them. It is hard to conceive of an essence abstract from its qualities. The appearances which give rise to such views of this subject as are generally presented in Methodist theology would be better explained probably by a more careful attention to Scripture psychology.

Saint Paul presents the fact of two men—the natural man and the spiritual man—in one, or the outward man and the inward man. Now, when the sinner is justified and regenerated, his past sins are forgiven, and the new life—the man born from heaven, not of the will of the flesh or of man—begins to be. The conflict against this being and control arises from the natural man—the flesh—which now appears exceedingly sinful, from the light of the Spirit flowing into the new creation and thence upon the natural mind. When this new creation is so far developed, or when the man sees his need so great, he comes to God by faith, Christ takes full possession of his regenerate nature, and then he is sanctified. Christ is his sanctification. Christ dwells in him. The Lord is in His holy temple, and all the earth—man's outer nature—keeps silence before him. Before this state the double consciousness of sin and the Divine life flows in upon the soul, and gives rise to what Mr. Wesley calls sin in believers, and what in the strong early Calvinists led some to scoff at them as both devils and saints! When the natural man is built up in a persuasion of Divine things, which he calls faith, he is self-sanctified, and is sour, fault-finding, and unlovable; but when the new man is raised up, and Christ is his sanctification, he is meek, teachable, loving, and lovable. This is the whole of it, and it seems simple.

The Angels are often seen—oftener than is recorded—and more and more clearly is it coming before the minds of men that a new dispensation of Christianity is opening upon the world. The *Occident* relates that a dying youth said: "'Kiss me, father. Don't be troubled, it is all right. I am going home; I am ready to go.' And with visions bright and beautiful before his fancy, of two sainted aunts as they were seen basking amid heaven's sunlight, he passed to the Better Land."

The Atonement.—Dr. Livingston gave an excellent idea of the atonement, when he wrote in his journal that the atonement of

Christ is Christ himself; it is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It shows that God forgives because he loves to forgive. Yes, "God so loved the world," etc. It was not God's accepting His Son's blood to appease his wrath to the sinner, but love pouring out blood (or eternal life) to wash and cleanse the sinner.

Tax Gatherers.—One is often struck by finding in current literature such incisive passages as expound the spiritual idea of Scripture, unknown to their authors. Take the following passage from Lord Macaulay's essay on Milton, in illustration of the spiritual idea of tax gatherers—persons who seek self-praise. "They [Milton and Dante] have nothing in common with those beggars for fame, who extort a pittance from the compassion of the unexperienced, by exposing the nakedness and sores of their mind."

Perversion is the evil spirit, and the good and true is God with man.

True Work.—Louisa M. Alcott, in her serial, "Eight Cousins," in *St. Nicholas*, is bringing out many of the very best thoughts on education in a most pleasing and practical manner. The true end of work, the improvement of the character, is beautifully suggested in a single charming expression: "For the busy needles were embroidering all sorts of bright patterns in the lives of the workers, though they only seemed to be stitching cotton and darning hose."

Scribner's Illustrated Magazine is always beautiful, instructive, and entertaining. The "Story of Seven Oaks" sustains and enhances the great reputation of Dr. J. G. Holland, the editor. *Old and New* has lately been consolidated with *Scribner's*. New York: Scribner & Co.; $4.00 per year.

The Tenth Industrial Exhibition of the Mechanics' Institute will open in this city on the 17th of August, and will continue for at least one month.

Errata.—The Scripture references at the head of the article on "Exterior Conflict, Interior Harmony," (p. 222) should be "Gal. ii: 16," and "James ii: 24," respectively.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of The Living Way to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—The Living Way is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. Simonds, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with The Living Way, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and The Living Way, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 cents to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. Get the Book.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2

Postage free to the Subscriber.

Specsmen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. Address The Tribune, New York.

VOL. VI. NO. 9.

The Living Way.

Edited and Published by S. D. SIMONDS.



IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII : 51.

CONTENTS.—SEPTEMBER, 1875.

	PAGE.
Receptive States	273
The Lord's Prayer (Rev. John Doughty)	279
Mania—Can Anything be Done?	285
Where is Heaven? (J. R. Haggard)	289
Unsealing the Book (Rev. J. Spencer Kennard)	292
The Word and the World	295
Notices: The Prayer Cure.—The Moon Turned to Blood.—Preaching Christ.—Effects of a Good Life.—Prayer before Battle.—The Indian Question.—The Morals of Finance.—The Prophecies.—The Overland Monthly.—St. Nicholas.	298–304

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, SEPTEMBER, 1875. No. 9.

Receptive States.

It may be easily perceived that it is not because of partiality in God to this or that person that the light of heaven or Divine truth shines into one more than another; nor can there be any physical ground of the difference in men as to their perception of it. It is evident to the reason, and is confirmed by all experience, that by prayer, faith, humility, or self-renunciation, a state of reception is formed by the individual himself in degree, and that all who form these states receive alike the gifts of grace from Him who is "full of grace and truth." The Word abundantly teaches the same: "Repent, for the kingdom of heaven is at hand." "Call upon me in the day of trouble, and I will answer thee, I will be with thee, and thou shalt glorify me." Or, as St. Peter phrased it on the day of Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Believe in the Lord Jesus Christ, and thou shalt be saved."

These passages, which might be increased indefinitely, abundantly sustain the position assumed, and thousands have proved their truth and reality. It is proposed to carry the thought still higher to those conditions of manhood in the Gospel where in a sense the first principles are left and men go on to a more perfect knowledge of the Word. (See Heb. v: 12–14, and vi: 1–3.) It is called perfection by Paul, when one understands the spiritual sense of the Word; a childhood state when they deal only with the letter, baptisms, the resurrection and eternal judgment, etc. This condition—when Christ, who is the Word walking in His people as the living God, dwells with them as in the high and holy—depends also on forming states of receptivity. Men must co-operate with God, that they receive the free gift—a manifestation of His glory, and goodness, and saving power.

There is no text which marks this high duty more distinctly than that which affirms that if "any man add to the words of the prophecy of this book, God shall add to him the plagues written in this book; and if he shall take away from the words of this prophecy, God shall take away his part out of the book of life and out of the holy city," etc. (Rev. xxii: 18–19). The plain fact is, that in our treatment of the Word the receptacles of mind are opened or closed to the influx of heavenly love and truth. Taken strictly literal, it would present an idea of captious cruelty in the Lord Jehovah of Hosts. There are no such things in the Lord, who is wisdom and love itself. But such *appearances* arise when the mind is closed to His wisdom. The Lord can not come in.

By the words of this prophecy are meant the truths

revealed therein. The leading truths are, that the Lord Jesus Christ is the only God in heaven and earth, and that true faith is faith in Him. If anyone understandingly to himself adds anything to these words, he destroys them. He brings upon himself the plagues written in this book. If he takes from them this doctrine, he takes out of himself his part in the book of life, and out of the holy city. The book of life is the Word. And if, contrary to the Divine will and order, man closes the receptacles of his mind to the light of heaven, like an owl he can see only in darkness. For all heaven is formed from the Lord and by the Lord. There are many mansions in the Father's house, but the all-in-all of salvation is from the glorified humanity of the Lord to all redeemed people. He can not flow in where He is denied. He can not make a heaven except from Himself. To make one holy and happy He must receive him to Himself. These things are so vastly important, that I quote one possessed of remarkable spiritual discernment:

"That charity and faith are not from man, but from the Lord, is well known; and since they are from the Lord, they are in proportion to conjunction with Him, and conjunction with Him is effected by faith in Him and a life according to His commandments; by faith in Him is meant confidence that He will save, and this confidence they have who immediately approach Him, and shun evils as sins; in any others it can not exist. It was said that my reward is with me, signifies that He Himself is in heaven and the felicity of life eternal, for reward is intrinsic beatitude, which is called peace, and in consequence thereof external joy also; these are only from the Lord, and the things which are from the Lord, not only are from Him, but also are Himself, for

the Lord can not send forth anything from Himself, except it be Himself; for He is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception according to love and wisdom, or if you will, according to faith; and charity and faith are according to life, and life is according to the abhorrence of what is evil and false, and in such case according as a man repents, and at the same time looks up to the Lord. That reward not only is from the Lord, but also is the Lord, appears from those passages in the Word, where it is said they who are in conjunction with Him are in Him, and He in them, as may be seen in John, chap. xiv: 20, 21, 22, 23, 24; chap. xv: 4, 5, and seq.; chap. xvii: 19, 21, 22, 26, and in other places; and also where it is said that the Holy Ghost is in them, and the Holy Ghost or Holy Spirit is the Lord, for it is His Divine presence; and also when God is implored to dwell in them, teach them, guide them, their tongue to speak, and their body to do that which is good; besides other things of a like nature; for the Lord is love itself and wisdom itself, these two principles are *not in place, but they are where they are received, and according to the quality of* RECEPTION: but this arcanum can not be understood, but by those who are in wisdom from the reception of light out of heaven from the Lord; for the use of these are the things which are written in the two works, one on the Divine Providence, and the other on the Divine Love and Divine Wisdom, in which it is shown, that the Lord Himself is in men according to reception, and not anything Divine separated from Him; the angels are in this idea, when they are in the idea of the Divine Omnipresence, and I make no doubt but some Christians also may have a like idea."—*A. E.*, No. 1352.

It becomes very important to examine the effects of doctrines on our receptive states—what do they do

for us? Take for instance the doctrine of a tri-personal God, where men add to the Scriptures the term person literally, as well as take from the Lord Jesus the supremacy of the Fatherhood really; for in the Word He is called the Alpha and Omega, the beginning and the end, the first and the last; and there it is said, also, that he is in the Father and the Father in him; and after the glorification of his human He said, "All power is given to me in heaven and in earth." These co-eternal persons are sometimes set forth as covenanting together from eternity; the Son was to die for sinners, the Father in consequence was to pardon them for Jesus' sake, and the Holy Spirit was to illuminate and sanctify them. What does this do toward advancing a soul into light? Is it not gross darkness? Are there receptacles formed by it by which men advance in the knowledge and love of God? Are they not confused as to who the Lord is? Are there any perpetual openings of the Word to this state? Is it not a dead thing, and does it not lie unburied in the spiritual Sodom or Jerusalem, where our Lord was crucified—their own natural mind? How strikingly true it is that *their part* is taken out of the book of life and out of the holy city. Do they enter it? Is the Word a perpetual revelation to them? They even deny this quality of the Word. They treat those as wandering or unsound who declare from the living realities of many years' experience that the Word is living, that it comes from God and is wholly concerning Him, and does not treat of things that have passed away primarily, but uses those things to bring itself down and incarnate itself in the race of men? "Some only with their death," says Bengal, "cease to obstruct the

truth in a case which they do not understand, . . yet the light increases from day to day; through difficulties truth struggles forth to victory; posterity will form a different judgment concerning many things." It is doing it rapidly, and the only hope of the world or the Church is the Word written on the heart—the living God is his own interpreter.

Let no one think fanatical assumptions are encouraged by these positions. The literal expositions have filled the world with fanaticisms, heresies, and broken the body of Christ—His Church—into fragments. The light of the Lord descending now upon the letter, and preserving it by opening the spiritual sight, and the glorious doctrine of the unity of God, elevates the mind into highest reason, and enlivens the heart with warmest charity to man, so that there is no delusion if there be imperfection, there is no fanaticism, in holding forth the Word of life as a perpetual revelation from God by means of which we can find our part in it and in the holy city.

The suggestions as to the part each one has in the book of life and in the holy city present themselves. First, God never made a man he did not intend to save. He has endowed each one with a part in the book. Secondly, if anyone fails of his part it is because he closes the receptacles of his mind to the Lord.

The Lord's Prayer.

By REV. JOHN DOUGHTY.

A few words concerning the "Model Prayer," in the July number of the LIVING WAY, suggests a train of thought concerning its particular features, upon which it may not be amiss to dwell; for in each of its clauses we may see many truths, and be constantly reminded of much that no Christian should ever, for an instant, forget.

Its opening expression, "OUR FATHER," indicates that we should pray not for ourselves alone, but for others. It betokens that, whether we pray in public or in secret, we are but one of a brotherhood, which is as broad as humanity itself, and whose one Father is God. What we pray for ourselves we should desire for others; and even as we seek our own salvation, so there is not in the ranks of man one whose salvation and happiness we should not as earnestly wish as we do for our own.

Having thus placed ourselves in unity and charity with our friends, our neighbors, all mankind, we look up. Our address is to the Father of us and to the Father of all. We do not multiply phrases to round off our ascription gracefully from an oratorical point of view. We say "Our Father," and the whole story of the heart is told. It is not His might and His majesty, His grandeur and infinity, to which we turn in prayer. We depart from its true spirit whenever expressions of that character, true though they be, lead us away from the endearing title of "Father!"

Grandeur is above us; we look at grand things from a distance in order to gain any conception of their scope; infinity we can not comprehend; majesty and might are objects of awe. But "*Father!*"—who can not comprehend that? It comes to our homes and our hearts. Our Father loves us; His constant care is over us; He is ever watchful for our good; He will give us all that is wiser, better, happiest. We can go to our Father; we can love Him; we can throw ourselves into His arms of affection. We know He will be good, and kind, and just, and merciful. The name is the very epitome of all that is homelike, encouraging, and cheerful to us as seekers for a heavenly mansion of rest. But, "Almighty God!" touches not the heart in prayer. Its majesty is overpowering. Its awe is overwhelming. It is not the scriptural address in prayer, howsoever much man may have introduced it. Perhaps, however, it has been a truthful exposition of the position which the world too often holds toward the Deity.

And it is "Our Father *who art in the heavens.*" Let us *now* remember that the Lord is in that only which is heavenly. He is with the evil, on the principle that none are so vile but that there is somewhere there something good, within which He may rest. Heaven is not so much a place as a state of soul. We are in heaven so far as we have that which is heavenly within us. Heaven is His dwelling-place, whether that be within angels or men. And having recognized the Lord as our Father, having looked to and approached Him as such, we are brought face to face with the truth that we can find our home with Him only as we are heavenly in soul; because His peculiar residence is

in the heavens—in other words, in that which is good and true within us—and there only may we seek and find Him.

Thus having approached Him as our Father, and having sought Him in that only which is heavenly, now we have a petition to offer. It is that we may be enabled to hallow His name. Spiritual names are symbols of quality. To hallow is to esteem holy. The Lord is love itself and wisdom itself, goodness itself and truth itself. To hallow His name is to esteem as holy these Divine qualities—to deem holy those beautiful qualities of which He is the embodiment. To esteem a *name* merely is nothing; but it is something to esteem within it Him who bears the name, and true esteem is ever based not on the person but on the quality of the person. In the Lord it is not flesh and bones that we worship. It is love and wisdom. It is the eternal love and the glorious wisdom which dwells in heaven. It is not the mere name of Father we hallow; but it is the Divine qualities of love, mercy, wisdom, truth, providence, care—all that is good and gracious which thought can conceive and heart can wish, which the name symbolizes and implies. And there is no progress for us until we begin to esteem these as holy. Therefore we are to pray for this.

First the esteem for that which is holy; then the rule of holiness within the soul. Thus the great petition is, "Thy kingdom come." The kingdom of the Lord is His reign and rule within us. A kingdom implies a king, laws, and subjects. To pray that His kingdom may come, asks that we may be endued with a knowledge of His spiritual laws, which include all truths of life, that we may yield ourselves to their

sway, and be good, obedient, and loving subjects of Him who promulgates them. But to do this we must recognize that "He doeth all things well." We must place our hand in His for guidance as trustingly as a child yields to its father. We must recognize that the laws of His kingdom, and the decrees of His Word, are dictated with love, executed with freedom, and tempered with justice and mercy. We must be sure that His will is always wise, and we must be satisfied to live in all things according to His will.

"Thy will be done" is the petition of humility and trust, and life-service. His kingdom can not remain within the soul, unless we seek in sincerity to do His will as fast as we learn it from His law, and to recognize its wisdom and necessity, its mercy and its love, when it comes in events beyond our control. This will is done "as in heaven so also upon earth," when we do it with the earnest trust, the simple faith, the perfect love, in which it is done by the angels of the other sphere. We may find it hard to do it thus, but so we must desire and pray. For unless we seek to do so, it will never be done.

Now we have recognized His holiness, His kingdom, His will; now we have asked that the one may come to us, the other be executed in all our ways. Now we desire to yield ourselves still more to Him; and the heart's petition is, "Give us this day our daily bread!" Not that we necessarily doubt whether we shall gain our daily bread without the asking. The petition is for rich and poor alike. It is a recognition rather of the truth that all we have comes from Him; and we ask that we may have nothing but what comes from Him. Natural food, truly; but spiritual food as well.

Natural food we most of us get. Mental food we may get from the Lord, or we may get it from infernal sources. We may get it from the world or from our own self-derived intelligence. But in this phrase we pray that it may come from Him alone; that we may have only the kind His bounty yields; that it may be the pure, rich, nourishing food of heaven; that it may be spiritual and consecrated to our eternal good. Heavenly truth and goodness, angelic wisdom and love, are all we ask.

Gaining these, we come into a state wherein we can say, "Forgive us our debts as we also forgive our debtors." It is hard for the natural mind to say this. The spiritual mind need have no fear in saying it. Forgiveness is the sending away of sin from the heart. That is the real meaning of the term. We can not properly forgive a transgressor; we can only forgive the transgression. The Lord's forgiveness is not arbitrary; it is in the removal of sin. It is a truth therefore that our forgiveness is conditional on our becoming forgiving. So long as our hearts are cold, hard, and unforgiving, so long are we unforgiven, for so long sin still is there. So long as we can not forgive the Lord for not giving us more of the treasures and pleasures of earth, so long He forgives us not, because obduracy of heart remains. But when we melt toward others, or humble ourselves before the Lord, the hardness of the heart is melted, evil is removed, and we are forgiven. So, as we can not be forgiven farther than we learn to forgive, we may pray this prayer without fear. It is equivalent to praying that we may become charitable and forgiving, in order that we may be in a heart-condition to merit the Lord's forgiveness.

And lastly, "Lead us not into temptation, but deliver us from evil," fills the measure of our prayer. Lead us not into temptation is the language of appearance so often used. The Lord leads no one into temptation, although it is permitted those to think so who can see no higher. The phrase is equivalent to "Permit us not to be led into temptation." It seems strange to us, when we know that temptation tests and tries us, and fits us for the higher life, that we should be commanded to pray against it. But it must not be forgotten that though the trials and sorrows and temptations of life are used by the Lord to break the self-will and the hard hearts of men, it is so because men will not consent to become heavenly without them. We may with the Lord's help reach the higher life without these necessities. We may, and it is right to pray that we may. It is right to pray that we may be so yielding in spirit and so open to Divine influence, that the dark temptations of life may be turned aside; and that we may thus be delivered from evil without bearing the brunt of these fierce assaults of the world and hell. The beauty of this petition may be realized by few. But that it is possible to be saved without the most fiery temptations is evident from the fact that in this and other instances we are directed to pray against temptation. Then, with or without temptation, when we are delivered from evil, the heart will not fail to confess that the kingdom and the power and the glory is His who is at once our Father, our King, and our Saviour. We struggle, but He gives the strength. We pray, but He brings the salvation.

O! how beautiful is this Model Prayer! How Divine in its substance! How holy in its spirit! How

simple in its form! How infinite in its meaning! When this prayer becomes in all things fulfilled, the world in itself will be a heaven; the Lord will reign, sin be banished, man saved. Let us divest ourselves of self and magnify the spirit of the Divine model of prayer.

Mania—Can Anything be Done?

The Chicago *Tribune* is credited with the following account of religious mania in that city:

"One of the sad results of excessive religious excitement was witnessed last evening on the North Side. A young girl living on East Indiana Street, near Clark, had devoted herself to religious exercises and reading until she had become partially demented, and, in a fervor of what she deemed pious zeal, she concluded that to the pure in heart all things were pure, and that, therefore, clothes were only a hinderance and entirely superfluous to the righteous. Thus believing, she removed every article of raiment from her person and ran out on the street. Before her absence from the house had been noticed she had made her way to Clark Street and passed rapidly along that thoroughfare for two or three blocks before anybody could muster up courage enough to stop her. It is hardly necessary to say that she was the observed of all whom she met. At length a man with more moral stamina than the rest stopped her and wanted her to go home. She refused to do this, however, and also declined to put on a shawl offered her by a lady, saying to the latter that she would not be defiled by the touch of garments, and that only the sinful needed covering; for herself she was clothed with righteousness, and needed no other habiliments than those of

the Word. A policeman came up and took her in charge and returned her to her home."

The question arises, Can any thing be done to prevent or heal this disorder? We have heard of wars and rumors of wars in various places, and these, says the great prophet, "are the beginnings of sorrows." Are the blows now falling on the understandings of men the greater woes which mark the closing of one dispensation and the ushering in of another? Are men's hearts now "failing them for fear and for looking for those things that are coming upon the earth?"

We should not confine ourselves to one aspect of the mind's aberrations; all the forms of crime are more or less kindred to mania, and when we contemplate our crowded prisons and asylums and the numerous self-murderers and high offenders who escape detection or bid defiance to law, the magnitude of the subject is only outlined before us. And when we ask if anything can be done, we mean something more than courts of law, prisons, and the palliations and aggravations now practiced. God is a God of law. His judgments are not arbitrary. His influx into nature in creation and life is governed by immutable principles. Do they hinge so much on human agency that they may be applied with proper wisdom and insight to the effectual removal of evils and the elevation of humanity to true happiness and brotherhood? Or are we the sport of chance, or the victims of a relentless fate?

As to fate and chance, whatever their play may appear to the superficial observer, the very idea of cause which is universal, to say nothing of the experience of the race, removes them from the category. We meet face to face the question of human responsibility; for

we can not say the cause of our evils resides in the Infinite love and wisdom. It must be somewhere in the *application* of law in the hands of human agencies. There is a force in the winds, in steam, in gunpowder, in the waters; man is not responsible for their force or the law on which it depends, but he is responsible for the application which he makes of that force. So there is a force descending into nature and life altogether above man. It is an influx indirectly, perhaps, but yet from the immutable Lord, and man holds the key to that force. If he applies it rightly, he is elevated, carried by a law above himself, into planes of higher life and happy being. If he applies it wrongly, he is carried down in spite of himself to lower being, to grosser conditions, and an unhappy life. There is no narrow significance to the Divine words to Peter: "I give unto thee the keys of the kingdom of heaven," etc. For if we trace the connection we shall see that he was made a type of universal law. Influx into him interiorly, not of flesh and blood, made a child of God; influx exteriorly, or the *savor of men*, made a Satan.* (See Matt. xvi: 17-23.)

But let us turn more philosophically, if we can, to the question—By what law in general is the influx into the race governed? If we are in the dark here, we can not take a step understandingly in any direction.

It is undoubtedly true that there is a general influx into the race according to its general love, and into each individual according to his affection for good and

*We are so in the habit of thinking of the Scriptures in a narrow dogmatic spirit, that this may sound fanciful to careless readers, but it can not appear so to anyone who will read and reflect upon the passages cited.

truth. This general law may not be recognized, for it is hidden from the human consciousness, and is known by revelation and then confirmed by experience. Yet it is a law under which thousands of heathen as we call them, or honest Pagans, have been saved, renewed, and elevated to the heavens. For it enables all men to *feel after God* and find Him who is not far from every-one.

But the Scriptures are a more demonstrable law of influx or force from heaven into men. Where they are generally distributed and read there is an elevation of the nation, there are mental activities. Science is formulated, literature diffused, humanity is advanced, sanitary provisions inaugurated. If this force is perverted by naturalism, we have tyranny as in the churches, and the cruelty of persecution; where perverted by worldliness, we have insanity and crime; and no human power can save us from the consequence. We must purify and spiritualize the affections. The general mind must be turned from irrational dogma to practical charity and good-will to man.

In details like the case cited above, some Christian should be near at hand competent to deal with it. The patient should be told that she sees the truth—the spiritual truth, which indeed clothes her to her sight, but not outwardly. That God directed His priests—and now she is one—to be clothed outwardly with garments for "glory and beauty," and she should use her exterior eyes and powers so as to appear most charming and lovely. His righteousness—the white linen of the saints—will clothe her inner body which she now has. A few simple words like these, and an earnest simple prayer and kind offices, would shortly

repair the lesion of the brain. For the forces are really genial as mighty, and the restorative powers work wonders. Mark how a broken bone when reset builds the new material, how the flesh heals of the dangerous wound; and can we doubt the Spirit's restoring powers under the wise administration of love and truth?

But alas! the condition of the Church, its worldliness and naturalism, render it quite incompetent to meet the difficulty; and perhaps our only deliverance must come from what is implied in the words "except those days should be shortened, no flesh could be saved, but for the elect's sake those days shall be shortened."

Where is Heaven?

By J. R. HAGGARD.

I believe a much more important question to be, What is Heaven? God is everywhere; then heaven is everywhere. I believe some one has said, "Love is heaven and heaven is love." If this be so, heaven is in every loving heart. Then heaven is on earth; and may be in all parts of the world at the same time. Our minds are so carnal that it is difficult for us to conceive of heaven otherwise than as a locality. I am not prepared to say that there is no local place called heaven, yet there are some facts that might almost lead us to doubt. It is true that our Saviour said, "I go to prepare a place for you." And it is said that forty days after His resurrection He "ascended," went up. Heaven is everywhere spoken of as being up. It is said of the spirit of a man that it goes up,

but the spirit of a beast goes down. But may not this have reference to condition, rather than location? We think that all the souls of the good go up; but, suppose two holy souls, one in China, and the other in America, depart from their clay tabernacles at the same time. According to our notions of up, they go in exactly different directions. Our Saviour speaks at a certain time of "the Son of Man who is in heaven." The Son of Man at the same time that He was on earth was in heaven.

When the butterfly is released from its grub-shell, it flits around, but is probably never seen by the other grubs that are left behind so long as they continue in their grub state. So may not our friends, who we thought had "departed," be still near us—all around us — basking in the sunlight of heaven — rejoicing in the smiles of God?

We know that angel-guards are constantly attending those who are to be heirs to salvation. And we believe, from what the angel said to John (Rev. xxii: 9), that these angels are the departed spirits of our loved ones.

Elisha could see the mountain covered with angels, but his servant could not see them until his eyes were opened. So, doubtless, it is with us now; if our eyes were opened we would, no doubt, see a heaven of angels all around us, and God the centre of all their adoration and joy. Moses and Elijah appeared to Peter, James, and John on the mount, but who can say they were not there before they appeared? And when they disappeared, who can say they did not remain there still? Our Saviour Himself, before and after His "passion," on several occasions disappeared, when it is

not in evidence that He went away; and he sometimes appeared to them when we have evidence that He was with them before.

I am confirmed in these views, not only from the Bible, and the experiences of others, but from little scraps of my own experience.

Some years ago I fell into a state of deep melancholy. For months I had no enjoyment of my life. My troubles at times amounted even to horror. I thought I had not a friend on earth nor in heaven. I thought I was like Cain, "a vagabond in the earth." I read in the Bible, "The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him," and I thought my case was his. I read every horrible passage in the Bible and applied it to myself. I thought I was a Judas, a devil, and that Satan had entered into me. I believed that our Saviour's words to the Pharisees, "Ye are of your father the devil, and his works ye will do," applied to me. I looked upon death as indeed "an awful leap in the dark." I thought it was to plunge into eternity without a friend. O, the horror of my mind can never be imagined by any but those who have felt the like.

But when I had reached a state of almost utter despair, these words passed through my mind with almost the vividness of an audible voice: "God is love, and God is everywhere. The flesh is a veil that hides Him from my sight. The moment that veil is removed, I shall see Him all around me. And I can not see Him and be where He is without being happy." Instantly my troubles all fled away, as the darkness would vanish if the sun should rise in all his glory at midnight. I had such glorious views of God, as filled

my soul with joy inexpressible. Then I felt a sweet and most perfect assurance that heaven was all around me, and that if my spiritual eyes were but opened I would see God and the angels as plainly as with my natural eyes I could see men and trees, the world, and the sun. In fact, it seems to me yet that I did see God. And ah! His beauties and glories no tongue or pen could ever express.

As I remarked in the outset, heaven is in every loving heart. And it is utterly futile to talk about going to heaven, unless heaven comes to you first—comes into your heart.

Unsealing the Book.

By REV. J. SPENCER KENNARD.

Michael Angelo left a package of manuscripts at the time of his death, with the remarkable request that it should remain sealed for a period of four hundred years. Strange to say, this package, with the great man's injunction, has been faithfully kept, and a few weeks ago the time expired, the seal was broken, and the documents, four centuries old, were spread out and read. They consisted of correspondence with the eminent men of his own era, poems, essays, etc., which are to be simultaneously published in French, German, English, Spanish, and Italian. It will be something to read the letters of popes, kings, princes, artists, and literary men of that day, fresh as it were, from their pens; and the world that has cherished the fame of the great painter, sculptor, poet, a man in whom genius seemed to revel, and who was no less pious than brilliant, is waiting, in eager expectation, for the delight of perusing these long-concealed treasures.

The incident has been suggestive to me of a still greater fact, and one conducing, not simply to the pleasure of antiquarians and literary men, but to the peace and salvation of the world. I mean the unsealing of the Word of life, which, in these favored days, is a conspicuous feature of the progress of Christ's kingdom. The intelligent observer must have been struck with the fact that here and there, throughout Christendom, a number of men and women, ministers and laymen, have appeared, without heralding or ostentation, who have consecrated themselves to the specific work of exalting the Word of God. They have established "Bible readings," and, anointed with fresh oil, have been expounding in a singularly rich and edifying way the simple but glorious teachings of the Sacred Oracles, especially upon questions pertaining to salvation and experimental religion.

The vast results which have followed the labors of such men and women as R. Pearsall Smith and his wife, Miss Smiley, Henry Varley, Lord Radstock, Moody, Morehouse, and others, have been accomplished, not by seducing words of man's wisdom, nor by the magic of eloquence, but in a signal manner by the simple exposition of the Word, with a wisdom that cometh down from heaven. Even those who, by their vocation and habits, are familiar with the Scriptures, have been drawn in crowds and thrilled intensely by the unfolding of a richness and depth of meaning in the inspired utterances scarcely comprehended heretofore. To how many, even professed Christians, have the Scriptures been virtually sealed! A veil has been over men's hearts when they read, like the Jews of old. We had the Bible in our hands, but in how many instances would the words of Isaiah have applied: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this, I pray thee;' and he saith, 'I can not, for it is sealed.' And the book is deliver-

ed to him that is not learned, saying, 'Read this, I pray thee;' and he saith, 'I am not learned.'" The Old Testament and the New are both being studied by many with more of prayer for Divine enlightenment; and spiritual truths that have been to a great extent obscured or forgotten have been brought out into a vividness, freshness, and power that has been but little realized before in our generation. The sight of hundreds of intelligent people assembled for a "Bible reading," led by some Christian man or woman, most likely with no learned title and little of systematic theology, but who has been "comparing Scripture with Scripture," and receiving in the prayerful study new anointing of the eyes and heart from on high, each of the hearers with the open Word in his hands, looking at the references and drinking in new strength, is one both inspiring and prophetic. It is inspiring, for it realizes the hope and strong desire of Christian pastors that the people might at last come to value the Word of truth enough to study and actually believe it; and prophetic, because it points to some signal advancement of the power of Christ's kingdom. For if we are approaching a period of which the seer might say "the morning cometh and also the night;" if there is to be a time of mighty revival and also of severe testing of the purity and faith of the Church, we can imagine no preparation so fitting as that of the intelligent study of God's Word. It was by this means that Ezra, on their return from captivity, brought the people back to loyalty and awoke a mighty zeal for God among them. Compare the scenes we have lately witnessed with that remarkable account in Nehemiah viii, when Ezra, assisted by a number of the Levites, assembled all Israel, and "read to them in the book of the law of God distinctly, and gave the sense and caused them to understand the reading," and the profound impression produced on all their hearts.

When there shall be a general turning of the people

to a new and believing study of God's Word, we shall see an awakening such as will be permanent, and whose fruits will not perish. It has generally been known that vast tracts of rock in the gold regions, lying deep and exceeding rich in the precious metal, have been abandoned because the rock was so hard or "rebellious" that there was no process known of liberating the gold. Recently, a young friend of mine has discovered a method for reducing these refractory ores so as to set free this vast amount of treasure heretofore locked up, and great is the excitement in the mining regions over it. May the time soon come when the hidden treasures of spiritual wisdom, joy, and power, which we all know are in the Word, shall be unsealed and brought out to enrich the lives and save the souls of multitudes who are to-day paupers when they ought to be princes in the kingdom of our Lord Jesus Christ.—*Sunday School Times.*

The Word and the World.

I seem to see a sort of correspondence, or analogy, between distinct portions of the Scriptures and the four great continental divisions of the earth. Perhaps my ideas may be thought, by some, to be mere idle fancies, but I will nevertheless put them down for the consideration of others.

1. The historical parts of the Old Testament correspond to Asia, because the history which is therein recorded is wholly Asiatic, and because the three churches which existed before the Lord's coming, which are the chief subjects treated of, existed principally, if not wholly, in Asia. This will at least be quite true if we join Egypt with Asia, to which it belongs by the relationship of its inhabitants, though not by geographical location.

2. The New Testament corresponds to Europe, not only because it is written in a European tongue, but because the Christian Church, which is founded upon the Gospel contained therein, has from the beginning flourished principally on this continent, and very little in Asia or Africa.

3. The Psalms correspond to Africa. Because as the Psalms are especially designed to move the affections, it is true of the African people—that is to say, the black, or, as I may perhaps call them, the indigenous inhabitants of this country—that they are a people in whose constitution affection most especially predominates. [The inhabitants of the northern part of Africa, who, though locally African, are by origin and nature properly Asiatic, I do not include.] And further, as the Psalms constitute a peculiar book of themselves, distinct in its characteristics from every other part of the Word, so these African people are not only a distinct and peculiar race, but they have been kept for the most part entirely isolated from the rest of the world, both geographically and politically, taking no part in the great national movements and changes which have from time to time agitated Asia and Europe.

4. The American continent corresponds to the prophetical parts of both the Old and New Testaments. Because, as the American continent remained for a long time entirely unknown to the rest of the world, so the prophecies of the Word have remained almost equally unknown, even to those who read them, as to their real purpose and meaning, and to a great extent still remain so. And further, because there seems to be some reason to believe that the part which this continent, or rather the people to which Providence has allotted a home here, are to take in the future history of the world, will have some specially important bearing upon the fulfillment of those prophecies in their most full and complete manner. The churches which existed before the Lord's coming were principally, so far as we

know, confined to Asia. Europe, colonized from Asia, was the special seat of the first Christian Church. The opening of this new continent to Christian colonization, a short time, comparatively, before the era of the Lord's second coming, may be taken as an indication, in connection with these facts, that the New Church, or at least the intellectual part of it, is to find special support on this continent; a presumption which its present success does not by any means belie, if it does not fully prove it.

It is evident to everyone acquainted with geography, that each of the four continents has its peculiar characteristics, as respects the soil, the configuration of its coast, the courses of its rivers, the disposition of its mountains, and its climate which depends much upon these other circumstances. And all these peculiarities have their effect in modifying the charcter and genius of the people who inhabit them. A full discussion of these peculiarities and their effects would occupy a volume. Guyot, in his "Earth and Man," has some interesting observations on this subject. It is therefore not to be doubted that all these things have been so arranged and provided by the Lord, for the bringing to pass of the purposes of His Divine wisdom, in respect to man and the Church. Each continent has been fashioned as it is in order that it may conduce to the fulfillment of some special uses to be accomplished in the course of time, sooner or later; and so we may presume that the American continent, so different from each of the others, has designed for it, in the Divine plan, a work and a use peculiar to itself, in the building up of the Church that is to come, and in the fulfillment of those glorious prophecies in which its greatness and excellency are described.—D. H. H., *in N. J. Messenger.*

Notices.

THE PRAYER CURE.—A society calling itself the "Peculiar People" has established a House of Faith in London for the reception of patients afflicted with diseases supposed to be incurable. It is believed that the letter of the Scriptures teaches that the gifts of healing may be still exercised in the Christian Church where there is faith to receive them. Certainly they are not mistaken in this, though they fail to apprehend properly that Divine law which the ancient miracle was intended to illustrate to a sensuous people. We ought now to make a higher use of the gifts of grace. But no literal interpreter can object to the position of the "Peculiar People" without stultifying himself. What can be plainer than the words, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father." (John xiv:12.) The greater works naturally were never done in any age, and if the Scriptures did not in themselves give the higher law of interpretation, most honest men would be forced to abandon them. But they do contain that law over and over, and every lover of God's word should recognize it. At the same time he will wish all success to the prayer-cure. If applied wisely without fanaticism it will have a good effect. But though many widows were in Israel, yet only to one was Elijah sent; and many lepers were there in the days of Elisha, but only one was healed, Naaman the Syrian. It remains to be seen whether these people do not make too much, as the Jews did, of exterior manifestations. There is a prophecy in miracles beyond all this which the Protestant Church instinctively feels and acts upon, but does not comprehend.

THE MOON TURNED TO BLOOD.—This symbol most fittingly and powerfully represents the state of the Church when its truths are corrupted by selfishness and falsity. This is always the case where there is persecution for opinion's sake, where a man is oppressed and maligned for accepting his liberty to interpret the Word of God as the Church in its true state has given him authority to do. There is with the persecutor always in his blood-

iest work a seeming zeal for truth, and show of honesty. *He* stands up for the Church. He forgets that faith to remove mountains and gifts of all his goods to feed the poor are nothing without love. (1 Cor. 13:)

There is another illustration to thousands previous and now existing all around us, in the Roman Catholic Church—would it were confined to it—refusing burial in consecrated ground, where he owned a lot in his own right, to Mr. Guibord, a French Catholic, who belonged to a literary society in Montreal that refused to take from its library a book placed in the *Index Expurgatorius* at Rome. The *Index Expurgatorius* relates to works not wholly bad but containing reprehensible matter in the judgment of the Church, and is really we believe a simple caution to the reader, while the *Index Prohibitus* alone utterly excludes the book from reading. But the Roman Bishop required the Catholics to withdraw from the society. Guibord refused to do so, and died without the rites of the Church. He was refused burial in his own ground. The case was carried to the courts, and the court of last resort affirmed his right to be buried as the family desired. This has been resisted by a mob of the people, and it is doubtful if the decree of the Queen's Court can be carried into effect. But it is not doubtful that such a man lies in consecrated ground. His own body in his simple protest to tyranny consecrates the ground where he lies, in spite of the Church.

Preaching Christ.—In 1837 a young preacher delivered, what was rarely done then, a sermon on temperance, and was admonished by one much older to preach Christ, and let temperance and other outside questions alone. When sermons against chattel slavery began a similar admonition was heard. But in most churches to-day both temperance and freedom are considered very appropriate Christian themes. We are learning more and more that to preach Christ is to preach the most unbounded love to man, and the broadest truth in the world. Paul admonishes the Philippians to attend to all things honest, pure, just, lovely, and of good report (iv: 8). Was not that preaching Christ?

When writing to the Corinthians, who were in divisions, Paul tells them he determined to know nothing among them save Jesus Christ, and Him crucified. Christ crucified, in his idea, seemed to destroy all self-glorying—all pride of the spirit. It

teaches the most perfect self-renunciation. There is no evil of the life, inward or outward, that the preaching of Christ crucified is not intended to root up. In other words, to preach against all the evils of the natural man in the spirit of love is to preach Christ crucified to them. And to preach the truest manhood to man, the truest womanhood to woman, the most inspiring hope to the suffering, patience to the afflicted, justice to the oppressed, is to preach Christ crucified. The true idea of Christ is no dogma or narrow conception. It blossoms into all the heights of perfection, as may be seen in the 13th chapter of 1st Corinthians.

Effects of a Good Life.—We might add this from *The Churchman* to the article in this number on the treatment of certain forms of religious mania: "In the excitement of the hour, men are in danger of losing sight of the fact that every life which is led prayerfully and devoutly (rising out of the letter which killeth into the spirit that quickeneth) is in itself inevitably and infallibly a contribution of living force toward setting right the out-of-jointness of the time." Is not the converse true, that every worldly life increases the "out-of-jointness of the time?"

Prayer before Battle.—In George Macdonald's excellent serial story entitled "St. George and St. Michael," now being printed in the *Christian Union* (N. Y.), there is this prayer before battle which the roundhead Richard Heywood prays. We remember nothing on the subject in Christian literature more appropriate and powerful:

"'O God of battles! who, Thyself dwelling in peace, beholdest the strife, and workest Thy will thereby, what that good and perfect will of Thine is I know not clearly, but Thou hast sent us to be doing, and Thou hatest cowardice. Thou knowest I have sought to choose the best, so far as goeth my poor ken, and to this battle I am pledged. Give me grace to fight like a soldier of Thine, without wrath and without fear. Give me to do my duty, but give the victory where Thou pleasest. Let me live if so Thou wilt; let me die if so Thou wilt—only let me die in honor with Thee. Let the truth be victorious, if not now, yet when it shall please Thee; and O! I pray let no deed of mine delay its coming. Let my work fail, if it be unto evil, but save my soul in truth.'

"And in truth, Sir Rowland, it seemeth to me then as if the God of truth heard me. Then say I to my mare, 'Come, Lady,

all is well now. Let us go. And good will come of it to thee, also, for how should the Father think of His sparrows and forget His mares? Doubtless there are of thy kind in heaven, else how should the apostle have seen them there? And if any, surely thou, my Lady!' So ride we to the battle, merry, and strong, and calm, as if we were but riding to the rampart of the celestial city."

THE INDIAN QUESTION.—Maj. J. W. Powell, in *Scribner's Monthly* for October, presents the outline of a true construction of the Indian Question:

"That night I slept in peace, although these murderers of my men, and their friends, the U-na-ka-rets, were sleeping not five hundred yards away. While we were gone to the canyon, the pack train, and supplies enough to make an Indian rich beyond his wildest dreams, were all left in their charge, and all was safe; not even a lump of sugar was pilfered by the children.

"So strangely do virtues and vices grow together in the human heart; here were savages faithful to a trust on one day, who, but a short time before, had been guilty of horrible though unconsidered crime. He who sees only their crimes, and studies the history of their barbarities as it has been recorded for the past three or four centuries, can see in the Indian race only hordes of demons who stand in the way of the progress of civilization, and who must and ought to be destroyed. He who has a more intimate knowledge of Indian character and life sometimes forgets their baser traits, and sees only their virtues, their truth, their fidelity to a trust, their simple and innocent sports, and wonders that a morally degenerate but powerful civilization should destroy that primitive life. Social problems are so complex that few are willing or able to comprehend all the factors, and so the people are divided into two great parties, one crying for blood, and demanding the destruction of the Indian; the other begging that he may be left in his aboriginal condition, and that the progress of civilization may be staid. Vain is the clamor of either party; the march of humanity can not be staid; fields must be made, and gardens planted in the little valleys among the mountains of that Western land, as they have been in the broader valleys and plains of the East, and the mountains must yield their treasure of ore to the miner, and, whether we desire it or not, the ancient inhabitants of the country must be lost; and we may comfort ourselves with the reflection that they are not destroyed, but are gradually absorbed, and become a part of more civilized communities."

THE MORALS OF FINANCE.—There is something deeply corrupting some way or some how in our public system of finance, that men are so confused on the subject, and so ready to lose sight of

the moralities involved. The proposition now favored by many to increase the issue of paper money indefinitely, is financially questionable, but unqualifiedly immoral. And as such every righteous man should set his face against it. It would debase the value of the currency, and do no small share in further corrupting the conscience of the nation, which already has too much weakness for the proper security of labor and capital. Frauds are already numerous, but let the nation partially repudiate by debasing its currency, and she will inoculate the whole land with the itch of dishonest gain. Some may think it is not the province of the LIVING WAY to speak of these matters, and so far as the question of mere dollars and cents is concerned it would be too trivial, but lately receiving speeches from various quarters and commercial papers which some apostles of finance are sending, we have become again painfully conscious of the incarnation of fraud in the State banking system of the country, and the immorality too general on the subject.

I do not remember ever to have been more shocked than I was in a church collection in New York soon after the war, when legal tenders were worth forty-five or fifty cents on the dollar, and piles of fractional currency were laid on the plates. If minister and congregation had broken out into profane oaths I could not have felt worse. What an offering to God, who had forbid the blind and the *lame* to be presented in sacrifice! What a congregation of cheats, I mentally thought, and looked around expecting to see every man blush, but they all seemed quite satisfied, and I mentally apologized for them as doing the best they could, and I remembered that perhaps my residence in California for years had fixed strongly in my mind that gold and silver were the only honest mediums of exchange.

But as this money has been handled, and a pinch of various amounts out of all salaries been taken from month to month in years past, I have been looking to find the thief. I have discovered him in our present financial system. It is a thieving system, and educates thieves. The plunderings of the gold board and brokerage is something enormous and frightful. It is all a theft, and the worst kind of a theft, as it is done in the way of business.

To come to a moral and just condition of finance, some simple honest way of doing things should be instituted. Perhaps the

plan is none of our business. We shall be told that we can't understand the subject; that it is folly for common people to speak on it. Well, it may be so. But we beg to ask if it takes any great knowledge to know what are lies and thefts? Can't you and I and everybody see there is stealing going on as currency, gold, and silver vary? How can it be stopped? Must not some entirely new system be inaugurated?

As the nation must have currency, it would be simply moral to have greenbacks a legal tender for all monetary purposes whatever, without exception, and convertible at the option of the holder into bonds bearing interest, and said bonds at the same option reconvertible with accrued interest into greenbacks. It would be but simple justice for the nation thus to stand by its currency.

THE PROPHECIES.—Rev. C. Day Noble, in the *New Church Independent*, in discoursing on the words, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi: 9), presents this practical use of the prophecies:

"There is not a single prophecy of good in the Bible which is not the still small voice after a volley of thunder. Its every shining prophetic page is the lining to a cloud black as night. This very holy mountain, for which we long, is to be thrown up from hell to heaven by earthquakes and eruptions in the moral and religious world, whose devastation, thank the Lord, we shall never imagine until it comes. Thus the very lava-like spite of hell builds up the purposes of God. Some of these judgments have come in our day; others will come hereafter, but when and where and how no mortal knows. The reverberations of shocks which spheres above us felt a hundred years ago have begun to reach us, and will strike faster and heavier upon the shores of time. Let the skeptic laugh, and re-enact the days of Noah; yet the Christian can not turn a page of the prophecies without having his attention arrested. If they seem to him to have no application to his day and time, then the Lord does not speak through them to him, and, like Daniel, let him go his way to rest and to stand in his lot at the end of his days. But if they do speak to him, let him go to his closet and prepare; let him hide his soul from the assaults of hell until the fury of the judgment be past; let him set his passions and principles in order; let him forestall judgment from without by instituting one within; let him help his church and humanity by beginning the reformation which John preached in the wilderness, that he may remain to

help and be helped in 'the coming of the great and dreadful day of the Lord.'"

THE OVERLAND MONTHLY for October opens with a finely illustrated article, by Henry L. Oak, on the "Antiquities of the Pacific States," being a review of Mr. H. H. Bancroft's *Native Races*. B. P. Avery follows in a poem, "Autochthones," of the unpoetic people who dwelt "from Shasta to the Colorado." The point of the poem is, that the Indians gave names to places which will remain a monument to them. "The Frozen Truth," by J. W. Gally, is a humorous sketch of the peculiarities of the Nevada climate, and the improbabilities of belief in a statement of them. J. Ross Browne, Joaquin Miller, Ina D. Coolbrith, Prentice Mulford, and others, have articles of merit in this number. In "Current Literature" there is a fine notice of Tennyson's new poem, *Queen Mary*. It is a very good number, and no one will miss the late editor. Published in this city by John H. Carmany & Co., 409 Washington Street. $4 a year.

ST. NICHOLAS.—Scribner's illustrated magazine for girls and boys closes the second volume with the October number. The excellent serials, "The Eight Cousins," by Miss Alcott, and "The Young Surveyor," by J. T. Trowbridge, are also concluded. If it were not *St. Nicholas* we should say the like taste and beauty would never appear again; but under the conduct of Mary Mapes Dodge, and in the hands of the judicious and enterprising Scribner & Co., it may confidently be expected that the instructive and beautiful character of the magazine will be continued. It is all anyone could ask. New York: Scribner & Co., 743 and 745 Broadway; terms $3 a year. The next volume commences with the November number.

IF we would be sanctified from the world when Christ comes, we must be found not stripping the ornaments from our persons, but the censoriousness from our tongues and the selfishness from our hearts.—F. W. ROBERTSON.

I BESEECH you, in the bowels of Christ, think it possible you may sometimes be mistaken.—OLIVER CROMWELL.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

NEW YORK TRIBUNE.

THE "LEADING AMERICAN NEWSPAPER."

THE BEST ADVERTISING MEDIUM!

DAILY, $10 a Year; SEMI-WEEKLY, $3; WEEKLY, $2

Postage free to the Subscriber.

Specimen copies and advertising rates, free. Weekly, in clubs of 30 or more, only $1, postage paid. Address THE TRIBUNE, New York.

VOL. VI. No. 10.

The Living Way

Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII : 51.

CONTENTS.—OCTOBER, 1875.

	PAGE.
Solution of Some Mysteries	305
The New Church—What is it? (Rev. John Doughty)	314
The Science of Correspondence (Rev. B. F. Barrett)	326
The Way, the Truth, the Life	337
Notices: A Pastoral.—Lesson of a Dream.—Neither Male nor Female.—Light of Life.—Opening the Door of the Heart, etc.	337–340

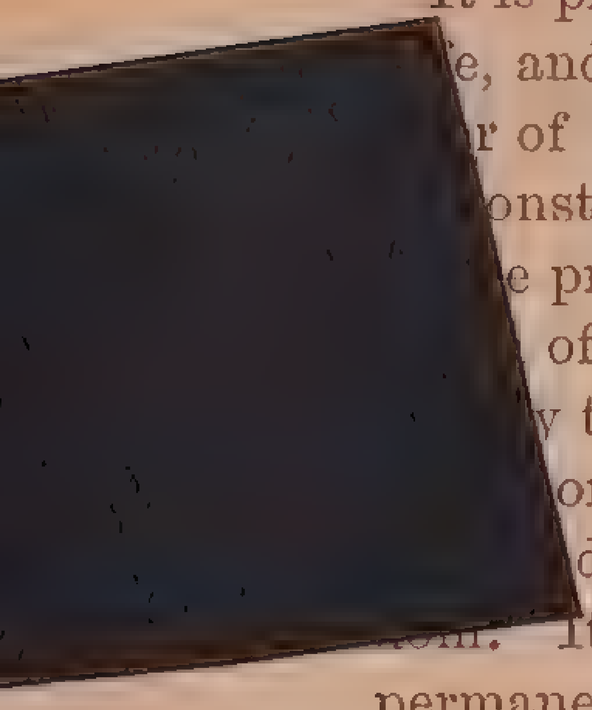
SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian

e, and to give such discussions of Scripture as shall show the *living* char-
r of Revelation; and that there is a Positive Philosophy of Religion, as
onstrable as exact science.

e principles that will govern the discussions are expressed in the Consti-
of the MISSIONARY CHRISTIAN UNION, herewith printed, and by which
this magazine is published. In brief, love to God and the neighbor
organizing principle, and knowledge the governing principle. It is
d to conduct this publication in Love, which shall be manifest in Wis-
Its pages will be occupied entirely by original and *free* discussions, of
permanent value, upon vital questions of Religion.

TERMS: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. SIMONDS, 409 Washington Street.

Constitution of the Missionary Christian Union.

ARTICLE I. This Society shall be called the Missionary Christian Union.

ART. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

ART. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that LORD, shall compose the executive committee, from whom the officers shall be elected.

ART. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

ART. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, OCTOBER, 1875. No. 10.

Solution of Some Mysteries.

In this paper a solution of some of the mysterious facts of revelation will be attempted on a principle which, though in accord with the highest views of inspiration, will commend itself, we trust, to all men of free thought. Is it not time thinkers in the Church and out of the Church should be drawn together by some rational solution of the difficulties that attend the usual theories of inspiration?

The first thing to settle is, What is the Word of God? If you can get a clear and rational perception of this, the mystery of the miracles recorded, the conflicts and contradictions apparent in some passages, and the discrepancies in narratives, will disappear like fogs before the wind, or darkness before the sun. The most positive teaching of revelation and reason is that God is a Spirit, and that His Word must be like himself. "*My words*," says Jesus, "*are spirit and life.*" Here is the key-note of revelation, and whatever is not resolvable into this is no part of the Word of God. There may be an inspiration of instruction adapted to

men's natural states, and ascending in degrees as the Church advances, but the real Word is spirit, and remains more or less covered in all natural words. Here is a point where the mind should rest. While it makes all possible practical use of the instruction, it should in deep humility acknowledge to itself that it reaches but a shadow more or less dense of the real truth, which can only be known to the spirit as the understanding is opened.

It may aid the inquirer after truth to know that there is a great law of correspondence between natural and spiritual things, according to which the Word is written. This vast science, as often presented, eludes the grasp of some minds, and though rationally demonstrable seems to them unsatisfactory, as it mainly rests on the authority of one admitted into the spiritual world, and especially illumined to expound the Word to his fellow-men. This introduces a new subject of discussion which tends often to more discord. Is there not a shorter way to truth?—one demonstrable by each individual himself, and one which admits of great variety and leads to harmony?

The Word of God created the worlds, brought out the suns in the firmament, fixed the planets in their courses, covered the earth with grass and trees, and gave form and life to everything. How can I commune with this mighty Word in the written Scriptures? I must see that these writings are the figures of natural things to make me know that Spirit which created the worlds. They are a higher revelation of Himself. If I must rest merely in the natural sense of Scripture I will go to the greater worlds, where, in the magnitude of the heavens and beauties and grandeurs of earth, the

Lord has made known His eternal wisdom and power. They are naturally a truer revelation of Him than a book can be, unless it take me to His Spirit, and is spoken to my spirit. But how shall I know this is so?

Experiment is the great test of truth. Experiments are to be applied according to the nature of the subject. In chemistry they require one process, in mathematics another, and in religion another; for the nature of the subjects is entirely different. This would hardly need to be mentioned, if great men like Herbert Spencer did not disregard the distinction and make religion consist of a class of ideas the same as mathematics; the fact being that religion does not admit of this kind of experimental verity or demonstration; so they consider themselves justified in rejecting it. Religion belongs to the sentiments, the greatest forces of the human soul, the same as love; for it is love in the highest and purest sense.

We are then to deal with the most subtile and powerful element of the human soul, an element which masses men in immense bodies, which when clouded fills the earth with cruelties and dyes it with blood. It presents the mightiest facts of human history.

A proper method of treatment is of the highest importance. We have in the doctrine of correspondence a science of this method. It sets forth in general the spiritual world as cause, and the natural or material world as effect. The latter is turned to the former as clay to the seal. In particular each animal, plant, and mineral is a type of some spiritual quality or affection of the human soul. Thus, the sheep, the ox, the ass, are types of good qualities; the serpent is a type of the sensual principle, and evil beasts, poisonous reptiles,

and insects are types of evils in the human heart. They are created not from the Divine love and wisdom directly, but through the spiritual states of men as representations of those states.*

Now the method of application is to ascertain what any passage of Scripture signifies in details according to this science, and then apply this knowledge practically in the matters of our own experience. Take for example the passage sometimes questioned for its peculiar statements in John v: 2–5. "Now there is at Jerusalem by the sheep-gate [margin] a pool called in the Hebrew tongue Bethesda, having five porches," etc. "Jerusalem" indicates the holy place of the heart. The "sheep-gate," the good introducing to it. The pool the truths of the mind. The "impotent folk, blind, halt, withered," indicate the moral infirmities of our nature; "*waiting for the moving of the waters*." Truths that are quiescent have no healing power. It is only as they move that there is virtue in them. The way they move is from the presence of the Divine truth signified by the angel. "For an angel went down at a certain season and troubled the waters. Whosoever then first stepped in was made whole of whatsoever disease he had." By which is signified the partial degree in which evil is at once overcome. The "man who had waited a long time" signifies that seated corruption over which we have unavailingly labored, while many other evils may have been one after another removed.

This is the outline of particulars according to the science of correspondence. But it may be asked just here, What has become of the literal sense? and wheth-

* See Mr. Barrett's article in this number for a fuller statement of the doctrine of correspondence.

er there is any truth in the historical facts stated? Certainly. Does this theory impair in the least degree the literal record? It by no means questions it, though some may say it is a composed history. But none go farther from the mark than do the literalists themselves. For many of them are forced by the extraordinary character of the narrative to say it was a popular superstition of the Jews that an angel went down at a certain season and troubled the waters. Dr. Whedon (see commentary *in loco*) favors those critics who reject this passage as an interpolation, and says: "This *moving of the water* at irregular intervals probably arose from the underground connection of the pool with the water-works of the city. The popular belief of its power to heal is narrated by John, but not acknowledged as his own." He might about as well say with Renan that the idolatry of the apostle had attributed to the Saviour very unwisely the miracle performed by him there. He is traveling in the same direction, but does not go quite as far. Shall it be said that on his own premises he is not quite as rational? Now all this is avoided, and the text left intact by the more rational method here presented. For the science of the Word implies the order of its growth among men. There was such a nation as the Jews, such a lawgiver as Moses, such a ritualism as he presented. And the Word among men is the same in great and small degrees.

All organized bodies are but aggregates of cells. They have grown from a single cell. It matters not how great the tree or the animal, or how small or how varied in form and quality, a simple cell was the basis, and an aggregate of cells is in general the sum of all.

And the cell is uniform in its class, genus, or species forever. When we have the last or ultimate, we can easily determine the first, and know the aggregate must be similar. We can not see the first cell, but we know it was there, or the tree, animal, or man could not have grown.

Now apply these facts of nature to the Word. It is like itself. It has grown into the history of the race. Its ultimate is spiritual truth. Its first is similar; but natural things are produced from spiritual, and hence in the utterances of the Word there are everywhere natural facts corresponding to spiritual truths. When the Word is in its planting and growth among men, we have a series of corresponding natural facts, specific in themselves, as the clothing of this Word. We see not now the remarkable natural facts—no voices of trumpets, no Sinais alive with burning glories and terrors, no angel-troubled pools. These things are the hidden bones of revelation's progress. But in all and singular great and small things, so to speak, is the likeness and quality of the simple cell. If it is a brief outline of the great creation that the letter presents, it is concerning regeneration that the spirit speaks. If it is the journey of a whole nation from Egypt to Canaan, it is the same cell that grows the religious life in any soul. Is it the history of wars in the land, or of judges and kings, it is of regeneration still that the Spirit speaks. It is the incarnation of God that is going forward in the great cycle of history, in the detail and sum of revelation, and it is that which is growing in individual regeneration. O! this mighty soul in each one of us is an epitome, a microcosm, a mirror of the universe. It is a universe in itself, and the universe is its home. As

God is being made flesh in us in all true regeneration, we have in our hand the golden reed or rod with which to measure the holy city. We can be certain of the doctrines of heavenly love and truth, though for the present perhaps we can not measure the camp round about in the heathen world, and in dim-lighted *hades*.

This history of the pool Bethesda has the uniform character of revelation. It is of a piece with it. It is a similar cell, and part of the same structure. It is one phase of regeneration, and *must* have had in time a true and literal history. For it is strictly true now spiritually, or literally exact of spiritual things. "*Now there is.*" Why did not John not say there was at a time, as well as say "an angel *went* down" at a certain time. But the word is exact. It is not a loose figure, but a wonderfully precise expression—not something for the imagination to spell out or guess about, but for the reason to see the great laws of the soul's higher life and blessedness. *There is* in the regenerating heart just this place of peace [Jerusalem]. It is there now, as of old, typified. It is the real Jerusalem, one with that above. This symbol character of the history is indicated by St. Paul in a passage we will here quote at length:

"For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he *who was* of the bond-woman, was born after the flesh; but he of the free-woman *was* by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (Gal. iv: 22–24).

And by the entrance-way of good is the truth that heals when moved by the Spirit. Everyone who knows anything of his inward life knows there are forces which come upon his knowledge for his help which may be likened to angelic influence. He knows well enough many things which do not change his conduct. Talk to him, and he will tell you he knows it all. But suddenly, in some mysterious way, like the descent of an angel—and who shall say there is no angel there—his knowledge moves with life, and heals some evil of his heart. Look into the spirit of any Christian reviving, take the experience of any honest heart, and how beautifully will the whole be explained. Yet there are some evils, like the impotent man, that seem never to get into the moving life of truth. On the natural plane of self-help, philosophy, study, and labor we come to know there is no help for certain evils. And to this state Jesus comes. He is another fountain of living water—not a pool to be moved occasionally, but the water of life. It flows to us. His living Word is above our sense of the letter, and it re-creates the soul. It sanctifies and redeems our fallen humanity. The new or Divine Humanity, born from above, grows within us, and we are free from sin, have the fruit of holiness—everlasting life.

Now these things are demonstrable in the experience. Near to the worst heart is the holy city, the heavenly world, and in the most depraved mind is a knowledge of truth which like a pool is collected by the senses; and in the five porches all around the sensations are many evils. They lie there waiting for the moving of the water; for who does not know better than he does?—and everyone is promising himself to

do better, though he only struggles from time to time against his evils. Then, though one after another may be overcome, he finds in himself a desperate state of evil against which he is helpless. Seeing this, the Lord, who is ever seeking to save the lost, makes the inquiry through His Word or in the intuitions: "Wilt thou be made whole? If the personal state is one of willingness, the new life descends, and he arises and walks. These, we say, are matters of real experience. Anyone may demonstrate them to be true in any sincere desire and prayer to the Lord for spiritual help.

But it is not only in one particular, but in all the Scriptures we may find the same spiritual counterpart to the letter and the real things in ourselves. As St. Augustine well observes: "Our Lord Jesus Christ intended that those miracles which He wrought on the bodies of men should also be understood *spiritually;* for He did not perform miracles for the sake of miracles, but that those things which He did perform might appear wonderful to those who beheld them, and true to those who understood them." And by this demonstration in ourselves we know that the Word was given by Infinite wisdom. We may try every part by the same rule, and it will be safe to reject whatever is not in accordance with the life of God in human hearts, and is inconsistent with the spiritual reason. But we shall find it all demonstrably to be of God.

Some men think themselves scriptural preachers because they swing on their text back and forth, as boys do on a gate, beginning and ending in the same place. But others, with reason, use a text as a gate which opens to let one into a garden or field wherein is hid treasure.

The New Church—What is it?

By REV. JOHN DOUGHTY.

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."—NUMB. x: 29–32.

Throughout the Scripture there is a noteworthy parallelism and correspondence between its historical statements, related with such charming simplicity, and the needs, aspirations, and experiences of true Christianity. Our text calls this forcibly to mind. There is a holy land to the possession and enjoyment of which we also are called. It is the land of virtue and of truth. The Lord has agreed to give it to us. Thither we ought all to be journeying. It is a condition of untold happiness, eternal life, and unbounded prosperity. All these the Lord has promised if we will but travel the road that leads to truth and virtue, and enter into the possession of their benignant blessings. Upon our doing this depends the salvation of the world; of its nations, sects and individuals. For what salvation is there where all is corrupt? and how can we escape corruption where the principles of action are frivolous and false? Or what salvation is there without virtue? and how shall we find virtue, without truth to light us to her shrine?

Now if one sees some great good ahead, and he is traveling toward it, in order to get it into his own possession, as a true, unselfish man, like Moses, he

desires to take with him his entire household and share with them the anticipated blessing. But the Christian's household is the whole world. Mother and sisters and brethren, in this higher sense, like those of Jesus, are all who desire to do the will of their Father in heaven. None can rest content to pursue their journey alone. If they arrive at a clear conviction that the Lord has spoken concerning matters which are unheeded by the mass, they would be eager to press that good upon their attention. If they have started upon a journey from which they anticipate grand results, in the making of which they are certain that the Lord's goodness will follow them with manifold blessings, and in the final outcomes of which they expect to obtain all the good which it is possible for an omnipotent God to bestow, they could not be true to their King and their cause, unless their hearts earnestly yearned to do that same good for a wide companionship of brethren, which they had full assurance the Lord was seeking to do for them.

This is the position of the people of the New Church. They have entered upon a path which, as times are, may be considered a somewhat novel one. They believe that the pursuance of it will be crowned with the Lord's blessing, and that through it all possible good may be obtained. They believe that its final outcome will save themselves, and, though it may be long delayed, will completely regenerate the world. And they desire to carry with them, in this chosen path, as large a brotherhood as possible, both for the great good of those who come, and for the strengthening of so grand a cause.

They do not come before the world with a new God

or a new Scripture ; but they accept the Christian God and the Christian Scripture, entirely, unreservedly, and unequivocally. What they reject is, not the Scripture itself, but the wild interpretations which men have placed upon it ; not its sacred doctrines, but the multifarious traditions which men have added unto them.

The true intent and meaning of a book is to be found in its full scope and spirit. By detached passages you may prove anything as the teaching of any book. It is its general tenor, its universal spirit, its grand object, aim, and purpose, by which its particular statements are to be measured and with which they are to be harmonized. And in determining the actual intent of any saying in such a book as the Bible, and its real spirit, it is very often necessary carefully to note who says it, and when he says it, and where and to whom he says it, and for what purpose and in what connection he says it. The words of the Master are also of much more weight than the words of the disciple. Though we admit both to be true, in determining their spirit and import we must never say "Thus the disciple teaches, and therefore the Divine Master must have meant the same ;" but we must say, "Thus hath our Lord said, and therefore the disciple's meaning must have been intended to be in harmony with it." Now many of the Christian writers have seriously laid themselves open to the charge of placing the disciple above his Lord. They have gone to Paul for their doctrine first, taken him in the letter instead of the spirit, ignored the circumstances and the object of his teaching in an adherence to detached passages, and sought thus to square the sayings of Christ with the doctrines so obtained. Whereas they ought to have gone directly to the Lord's own words, accepted His unqualified doctrines, then observed the circumstances under which Paul wrote and his object in writing, and sought to harmonize any seeming difference between

himself and the Lord in his Master's favor. This might easily have been done, and with most satisfactory results. But the contrary course was pursued, and chaos reigned supreme amid the ruins of Christian doctrine.

We simply say, to indicate our leadership, that the New Church follows Christ, first, last, and all the time. They do not doubt Paul, nor the value of his mission, nor the truth of his teachings; but if doubts arise, or there is seeming obscurity of expression, they go directly to the sayings of the Lord, and inquire there first for the genuine Christian doctrine. Then a close analysis of the apostle's language will always prove him in harmony. That clears away the doubt. But they avoid the elevation of a doubt into a dogma, when a greater than Paul stands by to teach. The people of the New Church seek emphatically to be followers of Christ. It is the first and cardinal principle of their faith. And I think, though practically many have been led away from this position, thoughtless of the fact, all Christians, when they come to reflect upon it, will acknowledge its soundness.

But if the New Church follows the leadership of Christ, how do they follow Him? "What think ye of Christ?" is still an unsettled question in the Christian world. "Whose son is He?" is still a question of serious debate. Well, if we accept the Gospel record, it is either all true, or it possesses no authority at all; because we have no possible rule except that of whim, fancy, or caprice, for distinguishing between its genuine and its spurious portions, if the latter it possesses. Human knowledge, nor the most refined ingenuity, has ever succeeded in devising such a rule of separation. Accepting it, therefore, we take it as it is. For we know that the authority for *every* sentence is fully equal to that for any particular one.

First, then, let us not appeal to human creeds or church traditions to decide this question. Let us

primarily seek to know what is the whole scope, tenor, and spirit of the Scripture, and what was Christ's own claim. Let us go, not to human books, but to the Divine record. We find that God revealed Himself to the Jews under the name of Jehovah. And then all along the line of Scripture rang out that clear enunciation, so clear that language has no power to form a clearer, "God is one!" It was not said, one in principle, or one in purpose, or one in plan. It included everything; its scope was as universal as He Himself—"God is one!" And if it included anything, it included principle, purpose, plan, operation—ay, and *person*. For that expression of simple grandeur means all, or it has no meaning. And then our Lord Jesus Christ confirmed the doctrine in all its universality, in the words, "The first of all the commandments is, "Hear, O Israel, the Lord our God is one Lord." But Jehovah, the one God, looked down on the earth and saw its need of a Saviour, and He promised that He Himself would come as such into the world, and in not a single line did He intimate that He would send any other. For, said He on many occasions, "I am Jehovah, and besides me there is no Saviour." Yea, said He in predicting his coming as a Saviour, "This is the name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS." This was the entire scope of Old Testament prophecy. When He appeared in the world He was called Jesus, because the Hebrew etymological signification of that term was "Jehovah our Saviour." And He also received the appellation Immanuel, because that signified "God with us;" that is to say, "God Himself in the world." And in accordance with this the opening words of John's gospel fell in with the whole previous tenor of Scripture in the announcement, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." This then was the scope and spirit of all Scripture. There was and is but one

God. He promised to come into the world and be made flesh, as the Saviour of men. He did so come. The very Hebrew names whereby He was called, in their Hebrew meanings recognized the fact. But that truth seems to have dawned very slowly upon the minds of His own disciples. At first they looked upon Him as a *mere* son of God. In which belief, for fear they might reject the whole truth, they were permitted for a while to dwell. And so far as it went it was a truth. In so far as we act under the Divine influences and as his children, we are all, in Scripture language, *sons* of God. And as a man, born into the world, and filled with God's spirit and life, He was in this sense, more than anyone who ever lived, the Son of God. We are not taught that the flesh was God, but that the soul within that flesh was God. The Humanity was the Son of God. The inward Spirit was Divinity itself manifest through the flesh as a man, before the world. And when the time was ripe, when their minds were able to bear the full truth, He turned around to Philip questioning Him on this point, and said, "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father. I and the Father are one." From that time forth there was no more concerning Jesus as the Son of God. Thomas, on a memorable occasion, exclaimed to Him in his enthusiasm, "My Lord and my God." Paul, in his more exact teaching to Timothy, declared that Jesus was "God manifest in the flesh," and to the Colossians, that "In him [Jesus] dwelleth all the fullness of the Godhead bodily." And John, the beloved disciple, in speaking of Him, said, "This is the true God and eternal life." The spirit, scope, and testimony of all Scripture is that Jesus was the one God manifest in the flesh before men. Invisibly Divine, He is the Father; manifestly human, He is the Son; filling us with His holy influences, He is the Holy Spirit. Thus there is a trinity of essentials

in one person; but there *is* one God in one person, and Jesus is He in His manifestation before men. The trinity of *persons* thus dies away as a dream of our human creeds. For the word *persons* as applied to the trinity does not occur in all Scripture from Genesis to Revelation. This is a central truth. This is the spirit of the whole Bible. In its light, whatever may appear contradictory from a superficial view, will on close analysis be found to be accurately harmonious. The *philosophy* of it all is a wider theme.

And now we come to the main point. As God was in the world to bring the world back to Himself, what did He teach men to do in order to attain His great salvation? Now we go for our information concerning this to the great Originator Himself. His teaching is too plain and too explicit to be set aside. It is as clear and as direct as it is possible for words to make it. Creeds may confound it; tradition may bury it beneath a mass of theological jargon; misconception of an apostle's meaning may lead us away from the direct path; but the veriest child may comprehend the plain statement of Christ. A certain ruler went to Him, asking the very question which now comes up here, and which thousands of earnest hearts are asking every day: "What shall I do that I may inherit eternal life?" Did Jesus answer by any of the involved theological statements of the present day? in any such manner as we are answered at modern revivals or protracted meetings? By no means. But He said, "If thou wilt enter into life, keep the commandments!" But this man's besetting sin was avarice. He went over with Jesus a list of the various commandments, and he came to the conclusion that all these he had kept from his youth up. Outwardly perhaps he had. But what of the heart? He thought he was sound on the commandment question—so he said: "What lack I yet?" Jesus measured the man, and he replied: "If thou wilt be perfect, go, sell that thou hast and give

to the poor, and thou shalt have treasure in heaven." There is much involved in this reply; but its most obvious application will answer the present purpose best. It was not sufficient that he had outwardly not defrauded nor stolen, but, in order to the true life, he must also have kept the law of honesty in his heart. Avarice was in his heart, however carefully he might have kept within public opinion or the law. His salvation was to root out his avarice!

But *can* we keep the commandments? Is it a possible thing? Does anyone really believe, when he comes seriously to reflect, that keeping the commandments would have been made the great passport to salvation, or that our Lord would ever have commanded us to keep the commandments, if it were impossible to keep them? The absurdity of such a thought is the self-evident answer to the question. Even in the question of *love*—in what true love to the Lord consisted—Jesus was careful to save it from all metaphysical or theological confusion. Said He: "He that hath my commandments and doeth them, he it is that loveth me." Is not that plain to be understood? Love is the first commandment of the law, and love is the doing of His commandments. Can we doubt wherein consists our salvation—our passport to heaven? Collaterally he mentioned faith. But faith in what? Faith that his literal blood shed on the cross will save any man? Nay, you may read the record of his sayings from the first of Matthew to the last of John, and you can find not the remotest hint of such a thing. And we are scanning now the Divine Master's own doctrine; to harmonize the apostle with Him were the work of another occasion, and not a difficult one. But if we are Christians, *Christ* is our Master, and when He says to us, "If ye would enter into life, keep the commandments," that is the great Christian duty, the great need of the hour, and the very work of all that Christendom has most fearfully and shamefully neglect-

ed. Faith indeed let us have—faith in the Lord God and Saviour Jesus Christ—faith in the grand central doctrine of Christian salvation, that keeping the commandments of God as His commandments will give us Christian life, eternal life, heaven forever! It is the whole burden and theme of *His* expressed scheme of salvation. He brings it back home to us over and over again. He preached parables to enforce it. He lived a practical exemplification and witness of it. As to His human part, He died in bearing testimony to it in His own person.

On another occasion a certain lawyer asked Him this same question of questions: "What shall I do to inherit eternal life?" Jesus asked him how he read the law in this regard. The ruler replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Did Jesus rebuke him and substitute in place thereof faith in His atoning blood? O no! He simply said, "Thou hast answered right. This do, and thou shalt live." But the man desiring to justify himself, asked, "Who is my neighbor?" Then came from the lips of Jesus the parable of the good Samaritan, as a full explanation of the great doctrine of salvation as contained in love to the neighbor. It is not necessary to repeat it here. He made the lawyer confess that he was the only true neighbor who did good to his fellow-man. Then said Jesus, "Go thou and do likewise."

And now let us think of it. The two cardinal points of Christianity are, according to Christ, Love to God and the neighbor, and these are the two great laws for the attainment of eternal life. According to the same authority, love to God is obeying the commandments, and love to the neighbor is doing him all good offices. Hence, let Christians know that there is but one way of salvation for each and all, and that is in obedience to the commandments of God and in do-

ing only good to the neighbor, in the spirit and strength of Him without whose aid we can do nothing. Remember that according to our Lord's own words the hearing His commandments and doing them is building on the rock foundation of everlasting life; while hearing and doing not is building on the foundation of sand, whereon the first heavy rain will overthrow our house, and whence the wild waves of falsity will sweep us into the hells of worldly lust. And I hear in corroboration thereof the last words of the beloved disciple John, in utter ignorance of the involved opinions and metaphysical language of modern theology, declaring, "Blessed are they that *do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city."

And to effect this we must follow Him in the regeneration. He preached repentance and regeneration. We must follow the path He has marked out. We must see wherein, in heart and thought and act, we are evil and sinful. Discovering this, we must repent—that is, feel sorrow for our evil; we must pray to Him for aid and strength; and we must make war on every specific evil of our nature, whatever it be. Concerning regeneration He Himself has taught us in the parable of the mustard-seed and elsewhere that it is a work of growth. At first the love of God and the neighbor is the least of all seeds. But if we work to that end it will grow, until our hearts become a great tree of true life.

And here we find the grand aim, scope, and purpose of the New Church. It is a novel path, from a modern theological point of view, upon which they are entering. Because novel, and in conflict with many creeds, it may be slow perhaps in commanding the respect of the world. But they believe that our Lord's scheme of salvation demands that they should make war upon evil in all its forms, as contrary to the grand central salvation principle of love. But that work must first

be commenced in their own hearts. The world is full of corruption because its individual inhabitants are corrupt. The New Church would organize for its regeneration, and demand that each one begin with himself. It is therefore an institution for the promotion of regeneration. It believes that in a study of the Lord's commandments it will find the strictest honesty, truthfulness, purity—all virtue, indeed, that can be known to the human heart. It believes that in studying all good, under the instruction of Jesus our Lord, it will find the true life of the soul. It believes that doing good is the great end of a religious life, that faithfulness in every employment and work is the highest charity that heart can know, and that the great law of use is the Divine law of this world's life. In the study and practice of these principles, and as a necessity to their accomplishment, in the shunning of all evils as sins against God, and in the doing this by prayer to the Lord and seeking his strength, they expect to find the only true purity of heart. They know that it is the pure in heart only who attain heaven and who see God, according to His own words; and it is for this purity they fain would strive. Now, though our organization may be yet imperfect, it is this that is our aim. We would band together and organize our forces, to learn, and pray and practice in the great field of good and use and purity of purpose, and we would square each and all to the most exacting standard of the commandments of Christ. Such is the object and intent of the New Church—not, indeed, in its full scope, but in its essential ends and aims.

When we gain strength from these principles, the great reforms of the world will march steadily on to their just accomplishment. When purity of purpose becomes popular, and love to God and man fashionable, our fondest hopes will begin to be fulfilled. When that will be, of course we can not tell; but in the meantime we will work to that end and organize

to that end, however inauspicious the appearance at the present may prove to be. But we are seeking for truth and virtue, love and purity. We see the path our blessed Lord has marked out for us. We can say, with earnest hearts, to all of you, "We are journeying unto the place of which the Lord said, 'I will give it you ; come with us and we will do you good.'"

Others may seek to excite the emotions; we seek to cultivate the life. Others may expect to be made the recipients of arbitrary grace from the mere asking in faith ; we expect to gain that true grace of God which is constituted of purity of purpose, integrity of thought, goodness of act, and faithfulness in all things. It is to be done by a study of the commandments of Christ, by a hearty endeavor to square the whole life to their most rigid requirements, by banding together for that express study, endeavor, and practice, and thus by gradually growing into that grace of God which is perfect purity of spirit—which is indeed the pure and holy Spirit of the Divine Master enthroned within the soul, and by whose strength all its good is operated. Nor do we expect to obtain this in a heathen or godless manner, or by our own self-derived strength. We expect to do it by repentance for each specific evil as we find it, by prayer to the Source of all power, and by active co-operation with Him in His work on behalf of our souls. Such a work will regenerate the world. The creation of a public sentiment of this kind would do more to cleanse its Augean stables of corruption than any work that was ever inaugurated. Its blessings would be universal. Its reign would be perfect bliss. And in this and by this, you and I and all the world could say in the noble words of the apostle : "Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

The Science of Correspondence.

By REV. B. F. BARRETT.

I shall assume in the outset that the reader already acknowledges the existence of a Divine Being — acknowledges that there is a God, and that He is a spirit (John iv: 24); that He is essential love (John iv: 16), and essential wisdom (Jer. x: 12; John i: 1; 3); or goodness itself (Luke xviii: 19:), and truth itself (John iv: 6). I shall assume that the reader already believes that the Divine Being or Spirit, whose essence is love and wisdom, is not confined to time or space, but is always and everywhere present as the life and soul of everything that lives; as the forming, supporting, and animating principle of the universe. I shall also assume that it is believed that men, animals, trees, plants and every smallest blade of grass, do not live and grow *of themselves alone*, but by virtue of a constant influx into them of living principles from Him who alone is spirit and life. In short, I shall assume that it is believed, not only that man has a soul or spiritual principle, without which his corporeal part hath no life, but also that there is a spiritual principle within and throughout all nature, constituting its soul, life, and forming power; which principle is not blind, but is a constant emanation from the Omniscient mind. I shall assume that there is already an acknowledgment of this, because it appears at once so obvious and rational that I do not well see how a man can really deny it. I do not well see, for example, how any reflecting man can deny that he has a mind as well as a body, or that there is a spiritual as well as a material part appertaining to his constitution; and that all living things have within them a spiritual essence which

the natural eye does not see, and which constitutes their life.

From the premises here assumed, therefore, the conclusion inevitably follows that *some* spiritual principle, *i. e.*, something of love and wisdom from the Lord, who is love itself and wisdom itself, must enter into and fill every single thing in the natural world, as its soul, essence, and forming power; just as the spirit of man, for example, enters into and fills with its own life every organ, membrane, gland, fibre, etc., of the human body. Thus all nature is seen to be but an effect, of which God, who is Spirit and the only life, is the cause. Hence, every single thing in nature—bird, beast, fish, insect, air, water, trees, stones—and every natural phenomenon that we witness around us, is only an effect, of which *some* spiritual principle, proceeding from the Lord as its centre and source, is the internal and producing cause. Nature, therefore, is the clothing of the Divine—the outer garment of God; as the body of man is the clothing or material garment of his soul. Consequently every single object and phenomenon in nature is the outer garment of some particular portion of the Divine, or of some order and degree of goodness and truth; for in the Lord there are all orders and degrees of love and wisdom, or of goodness and truth. This, I think, must appear perfectly rational and incontrovertibly true to every man who is not an atheist, and thus in the denial of any spiritual principle as the creative power and real cause of all effects in nature.

That *some* spiritual principle, therefore, enters into each and every single object in nature, and stands related to it as cause to effect, is a perfectly rational conclusion, and one that is legitimately drawn from premises which must be admitted by all who acknowledge the existence of a Divine Being. Now this relation between certain spiritual principles which proceed from the Lord, and the effects or forms which

these principles produce, is what in New Church phraseology, is termed *Correspondence*; and the knowledge of this relation between ultimate effects and the spiritual principles which enter into them as their cause, or between the forms of things and their essence, is called the *Science of Correspondences*.

"But what is meant by correspondence has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The Book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies, and their statutes, which were rules for the institution of their worship, consisted of mere correspondences; in like manner, everything in the Israelitish Church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences: so also with the tabernacle, with all things contained in it; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of first-fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness; and beside the things above-mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now forasmuch as Divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is Divine; which outward things become then the repositories of Divine things,

otherwise called celestial and spiritual, which lie concealed within them."—*D. S. S.*, 20.

The reason why this relation of which I have spoken is called *correspondence*, is, because the peculiar organization, shape, color, and all the sensible qualities which belong to any object in nature, correspond to the quality of the spiritual principle which enters into it as its producing cause, as perfectly as the body of man corresponds to his soul. Every natural object was created for some particular use in this natural world; and all its sensible properties correspond to this natural use, as an effect to its cause; and this natural use corresponds in the same manner to the spiritual use of the object, or to the spiritual principle which is the cause of its natural use.

Thus the sun, air, water, etc., have each of them from creation, certain peculiar sensible properties; and these properties are adapted to produce certain effects, which are the natural uses of these objects, and to which they therefore correspond as cause to effect. Illumination is one of the uses which results from the sun's peculiar properties; and hence this use is correspondent to the sun's peculiar form or constitution. Water performs no such use as this; therefore it does not correspond to it. And the natural uses of these objects correspond to certain spiritual uses, or to spiritual principles from which the natural use results as an effect from its cause. Thus the sun, as being the source of light and heat to the natural world, corresponds to the Lord, who is the source of all spiritual light and heat, or of wisdom and love, to angels and men. Therefore, the sun, when mentioned in the Word, signifies the Lord. The *light* which proceeds from the sun, because it enables us to see natural objects, to travel about, and to perform various natural uses, corresponds to *truth* which proceeds from the Lord, and which enables us to discern spiritual things, *i. e.*, to understand the quality of various affections and

thoughts, to travel on our spiritual journey, and to perform various spiritual uses, or the great work of regeneration. Therefore *truth* is what is spiritually signified by *light* when mentioned in the Word. The *heat* which proceeds from the sun, because it supplies the earth with natural warmth, and is that principle which animates, vivifies and quickens all natural things, corresponds to *love* which proceeds from the Lord, which supplies the soul with spiritual warmth, gives vitality to the affections, and is the vivifying and quickening principle of all spiritual life. Therefore *love* is the spiritual signification of *heat* when mentioned in the Word. The *atmosphere*, because it is the means of tempering the rays of the sun and transmitting them to the earth, corresponds to that pure and elevated principle of the human mind which intends *use*, and which is, therefore, the medium of transmitting the celestial beams of goodness and truth from the spiritual Sun to the lower regions or the earth of our minds. For it is to be observed that the doctrines of the New Church teach that no man is regenerated *instantaneously;* but, on the contrary, that the heavenly principles of goodness and truth are brought down gradually and successively into the region of the natural mind, and just in the degree that we are willing to shun their opposites, and to perform uses from love to the Lord and for the good of the neighbor—*i. e.*, from a genuine love of use. Thus the affection of *use* is our spiritual atmosphere, or the medium through which goods and truths—the rays of the spiritual Sun—find access to the lower region of our minds. Therefore, the atmosphere in its spiritual sense signifies the love of use, or use itself. Again: *water*, which, among various other uses, is employed for quenching thirst, and for cleansing things of their natural impurities, corresponds to *truth* as employed in quenching spiritual thirst, and cleansing the mind of its impure thoughts and affections. Therefore, when water is

spoken of in the Word in reference to these uses, it signifies, in the spiritual sense, the use of truth in satisfying the thirsty soul and washing away our spiritual impurities.

Now the use of the natural objects here mentioned proceeds from the use of spiritual principles which they denote, as an effect from its cause. Therefore it is that these natural things are said to *correspond* to such spiritual principles.

These few examples are sufficient to give some general idea of the Doctrine of Correspondences—a doctrine which is not only rational and philosophical, but which it seems absolutely *necessary* to admit, unless we deny the existence of a Divine Being, and consequently deny that there is an influx of Divine or spiritual principles from Him into the various forms which exist in nature. According to this doctrine, all things around us are significant. All material things, and all natural phenomena, are symbols of certain spiritual principles and their operation in the mind of man. The entire volume of nature is, what Bishop Warburton calls the prophetic writings, *a speaking hieroglyphic.* This natural world, being the world of effects, is but an out-birth from the Deity, in every single object and operation of which is mirrored some principle of the Divine Mind, either in its pure or perverted form. Each thing, therefore, represents by correspondence some specific spiritual principle—something of thought and affection, or of the wisdom and love of God, which enters into it as its forming power, and constitutes its real essence.

And inasmuch as man was created an image and likeness of God, therefore everything in the natural world must also represent by correspondence some spiritual principle appertaining to the mind of man. To make this subject still plainer, it is as if particular affections and thoughts, or specific human principles, proceeding in the first instance from the Lord, were

taken out of man, and each embodied in some natural form; which natural form is in all respects perfectly correspondent to the quality of the spiritual principle which enters into and fills it, and of which it is, therefore, a perfect type, or representative image. For example, one principle taken out of the human mind, and separated from all others, being clothed with matter or embodied in a natural form, becomes a horse, another a sheep, another a lion, another a dove, etc. And thus throughout the vast range of nature, we have all the principles of the human mind individualized and embodied in form.

And here it should be remarked, that, as every pure and heavenly principle is capable of being perverted by man, and thus turned into something of an opposite nature—every good into its opposite evil, and every truth into its opposite falsity—so there are in nature forms which embody and thus represent by correspondence these opposite or infernal principles; such, for example, are all unclean things, ferocious animals, poisonous plants, venomous reptiles, etc.

According to Swedenborg, something like this individualization of the principles of the human mind just hinted at, and their embodiment under correspondent external forms, actually takes place in the spiritual world. There, both angels and evil spirits behold in the objects around them the forms of their own loves. Their affections take to themselves certain external forms according to their quality, and thus the principles which are active in their minds at any time are presented in effigy before their eyes. The angels therefore behold around them delightful fields with sportive sheep and lambs, little children playing in flower-gardens, warbling birds of beautiful colors, and other like pleasing imagery; while those of the infernal kingdom look upon scenes of barrenness and horror, and behold therein the ugly forms of savage beasts and offensive birds.

"No one can know what is the quality of the life of the beasts of the earth, of the birds of heaven, and the fishes of the sea, unless it be known what their soul is, and the quality thereof. That every animal hath a soul is a well known thing, for they live, and life is a soul, wherefore also in the Word they are called living souls. That the soul in its ultimate form, which is corporeal, such as appeareth before the sight, is the animal, can not be better known from any other source than from the spiritual world: for in the spiritual world, in like manner as in the natural world, there are seen beasts of all kinds, and birds of all kinds, and fishes of all kinds, and so like in form, that they can not be distinguished from those which are in our world; but the difference is, that in the spiritual world they exist apparently from the affections of angels and spirits, so that *they are appearances of affections;* wherefore they also vanish away as soon as the angel or spirit departeth, or his affections cease. Hence it is evident that their soul is nothing else [but some human affection]; consequently that there exist as many genera and species of animals, as there are genera and species of affections."—*Ap. Ex.*, 1199.

"Inasmuch as the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits; and the societies are arranged according to the genera and species of affections, and inasmuch as the animals there are appearances of affections, as was just said above, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the tame and clean animals, in the societies of hell the savage and unclean beasts, and in the world of spirits beasts of a mediate character. They have often been seen by me, and it has been given thereby to know the quality of the angels and spirits there; for all in the spiritual world are

known from the appearances which are near and about them, and their affections from various things, and also from animals. In the heavens I have seen lambs, sheep, she-goats, so similar to those seen in the world that there is no difference ; also turtle-doves, pigeons, birds of paradise, and several others of a beautiful form and color ; I have seen likewise various kinds of fish in the waters, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats."—*Ibid.*, 1200.

But it must not be supposed that the objects here spoken of as seen in the spiritual world are material, like similar ones in this world. They are the substantial and correspondent forms of particular affections, and, like everything else in that world, are all spiritual, as is evident from its being said that they disappear as soon as the affections, which are their soul and life, cease.

From what has been said, it will readily be seen that *a pure correspondence* is something quite different from those figures of speech called *metaphor* and *simile*, wherein one thing is taken to represent another to which it bears some analogy. For although a metaphor or simile *may be* a pure correspondence, it may also be, and often is, based on the apparent analogy existing between things that are the same in kind ; whereas correspondences are based, not on any *apparent* analogy, but on a *real* and *eternal* relation subsisting between the natural and the spiritual, as that between body and soul, or between an effect and its producing cause.

Any one who reflects upon this relation may see that it is not arbitrary, nor fanciful, nor in any degree dependent upon the understanding or will of man ; but that it is a law of Divine order in creation, as fixed as any of the laws of nature, and as exact as the

science of mathematics. This eternal relation between natural and spiritual things, which is called correspondence, exists, because the natural world exists *from a spiritual cause.*

Now although the knowledge of this Science of Correspondences, as a science, has been lost to the world for thousands of years in consequence of the depravity of man, yet there has ever remained some perception and acknowledgment of its existence. It is said, for example, the *light* is used in all languages as the representative image of truth in its power of illuminating the human understanding. There is also a common perception among men that sheep, lambs, doves, etc., correspond to certain principles or affections of the mind, which are pure and innocent; and hence they are so often selected as the fit representatives of such affections; while bears, wolves, serpents, and the like, are commonly chosen to represent the opposite affections. The foundation of all excellence in the arts of painting and sculpture is based upon the Science of Correspondences, a portion of which the artist receives by influx. For it is the great aim of those who cultivate these arts in their higher departments, to represent by sensible colors, and to embody under material forms, certain ideas or principles which appertain to the mind, and which are therefore spiritual. The artist labors to give a visible form to his conceptions, either on canvas or in marble; and if his power of execution be equal to his conception, there will be a perfect correspondence between his picture or statue, and the idea which he had endeavored therein to express. The works of the greatest masters in poetry, also, and those destined to live the longest, will be found, on careful examination, to contain the most of pure correspondences. For it is to be observed that genuine poetry is identical with truth. It is the *truth* in these works which is their living principle, and the source of their power over men, and which promises to them an enduring fame.

Moreover, as we go back to the period of remote antiquity, especially as we journey eastward and explore the arcana of oriental literature, we find still more of the remains of the Science of Correspondences; for the highly *figurative* style, as it is called, of Asiatic literature, is a thing well known among men of learning. But the country which most abounds in the remains of this science at the present day is Egypt, the land where anciently the Science of Correspondences was most studied, and where, *as a science*, it took its departure from among men: for the hieroglyphics upon the monument of Egypt are natural symbols of certain ideas, and hence were chosen as the fit representatives of things that are spiritual; and although they are not pure, but somewhat perverted correspondences, yet this science, the revival of which commenced with the revelations made through Swedenborg, is the only key by which the true and full meaning of these Egyptian figures can ever be unlocked.

Again: the Science of Correspondences explains the origin of the idolatrous practices of different nations. The most ancient people upon this earth were pure and innocent, and were *in causes; i. e.*, they were in the orderly reception and exercise of those spiritual principles which proceed from the Lord, and which enter as the producing cause into all natural effects. They had, therefore, a perception of the internal quality of things, thus of the spiritual import of the objects around them. They saw heaven mirrored in the things of earth. When they looked on nature, their thoughts did not rest there, but immediately rose above nature to the spiritual things which were symbolized by the objects they beheld. When they looked at the sun, for example, they thought of the Lord, of whom the sun is the natural representative image. But as man turned from the true worship, acknowledgment, and love of the Lord, to the love of himself, and let his thoughts down from heavenly to

earthly things, he gradually lost his perceptions of the spiritual in the natural; and thus, ceasing to think of the Lord as represented in the natural sun, in proportion as he ceased to worship Him "in spirit and in truth," he came at length to worship the natural symbol—the sun itself.—*Lectures on the New Dispensation.*

"The Way, the Truth, the Life."

O Thou great friend to all the sons of men,
  Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
  And call Thy brethren forth from want and woe!

We look to Thee: Thy truth is still the light
  Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
  Yet hoping ever for the perfect day.

Yes: Thou art still the life; Thou art the Way
  The holiest know, Light, Life, and Way of heaven;
And they who dearest hope and deepest pray,
  Toil by the light, life, way, which Thou hast given.

THEODORE PARKER.

Notices.

A PASTORAL.—The Catholic Bishop of Montreal has delivered a pastoral letter, which was read in the churches of that city, on the subject of Guibord's burial in the cemetery of the church. He says that so soon as Guibord is buried he will "curse that portion, and so prevent the defilement of the soil where the faithful sleep." It has happened that this question of burial has excited the public attention generally, and why it should be so seems singular. How few people care naturally anything about it. But it keeps coming up and developing in a great many ways. There may be something here the Divine Providence would have the people know and remember. Shall we

learn the stupendous truth that a man does not rest in the earth, but in the place he has made for himself in the spiritual world? The old Jewish mode of speech buried the dead in the earthly tomb. The Egyptian carried the idea to its highest natural glory, in the embalming of bodies and the vast pyramids which were probably the tombs of her kings. The Lord gave in the account of Dives and Lazarus the true and higher idea, that according to the quality of a man's life was his condition. The burial of the body was a small matter. The man was in the under world or in the upper—in hell or heaven. When the Christian Church shall rise to this idea in reality, there will be no conflict about burial of the body in consecrated or unconsecrated ground. No bishop will talk of cursing the ground to prevent the defilement of the soil where the faithful sleep. If the cursing amounts to anything, homely truth will tell the bishop he has defiled it; and he has defiled anyway his Christian character, and how will he cleanse himself from that impurity? So this display of folly about Guibord has its lesson after all.

Lesson of a Dream.—A dear friend says: "I had a lesson in one of my own dreams lately. One feature of it was walking with my father, long since passed away, in a city. The sidewalks were very clean, and against the buildings small light-colored cakes were placed in very straight rows. Father picked up one and began to eat. I did the same. He said, 'This is *Manna*.' It was the most delicate and delicious of anything I have ever tasted, not like earthly food. I received the idea of its being his daily food, and that one taste was all that was needed. He appeared in full manhood, strong and healthy; his eye wondrously keen, step elastic, manner so kind, that when I felt he was going I burst into tears, and said: 'I do not want you to go away.' His answer implied that I was to be faithful and come where he was. His person was so distinctly impressed upon my inward vision that I seem to see him all the time since. I regard it a condescension of the Heavenly Father's love, who saw how much I needed help and encouragement. So He always is near in the hour we most need him."

Neither Male nor Female.—Again we have to call attention to the great Christian principle, that the soul that is regenerate is lifted out of the narrow distinction of class and sect into a

brotherhood far more exalted—into a heavenly order where there is neither male nor female, but all are one in Christ. This time it is Doctor Hall of New York who objects to women taking public part in religious meetings. The Doctor is another illustration of the influence that tradition exerts over good men, even when it is against a radical principle of the Gospel. Why may not a woman preach or pray as well as write books, like Hannah More and hundreds of others? We have heard of wives of ministers who wrote the best sermons their husbands preached, and why not preach them themselves? But the morning light is breaking, and the opposition even of the strong men and great preachers will be in vain.

Light of Life.—Prof. Taylor Lewis, in a work entitled *The Light by which we see Light; or, Nature and the Scriptures*, says:

"In the Holy Scriptures, which we receive as the Word of God, there is a grandeur of thought unknown to any scheme of science, and which puts the humblest believer, however uncultured and unlearned, above the proudest intellect that is a stranger to any such influence. As Christians we should not hesitate to avow this and maintain it. We should appeal directly to Christian experience as a mighty fact, which science has no right to overlook. God's Word, if it be indeed God's Word, must be a 'living power.' It is not merely to be defended, or made the subject of tame apologies. It is to be carried with us, not as an obsolete relic, carefully inclosed in a guarded ark, but as our banner, in front of the host. With this we conquer. Without it the most ingenious argumentation can only yield a seeming victory. . . What the age demands is a more intense study of the Holy Scriptures, accompanied by the earnest prayer, 'Open thou mine eyes that I may behold wondrous things out of thy law.' The Bible itself must be brought out, and its mighty spiritual power unfolded, as the best answer to infidelity—the Bible subjectively, the Bible objectively, as the great standing miracle of human history—as presenting a train of events most unaccountable in their bearing on the world's course, as containing ideas which no philosophy, no theory of development can ever explain. To such study it will reveal itself as 'the power of God.'"

Among the Signs of the times it is worthy to notice that the Universalists are seeking to promote a revival of religion. There is a Universalist preacher who attends quite frequently Union prayer-meetings and takes part in the exercises. What would have been thought of this forty years ago?

OPENING THE DOOR OF THE HEART.—How simple and beautiful are the following directions to a darkened and inquiring heart, found in *Arthur's Home Magazine* in the story "Deborah Norman," just finished by T. S. Arthur:

"If by obedience to the truth which the Lord has spoken, we open the door at which He stands knocking, He will surely come in, and where he abides is heaven," added Deborah. "There is no mystery about all this. Nothing hard to be understood. It is so plain that a child may comprehend it. Do the truth and ye shall live. That is all. And living the truth is all summed up in this one sentence: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.' If thee is tempted at any time to wrong thy neighbor, the command to 'Do justly' will be the Lord knocking at the door of thy heart; and if thee is tempted to be hard and unpitying in thy dealings with thy fellow-men, He will knock in the requirement to 'Love mercy;' or, if to be puffed up in thy own conceit, in the injunction to 'Walk humbly.' If thee refrain thyself from doing evil because to do evil is to break God's law and sin against Him, then thee will open the door and the Lord will come in and purify thy heart. Thee need not sit in doubt and darkness. Open the door and let the Light of the World come in. Are thy hands so weak that they can not remove the heavy bars of selfishness that keep it shut against thy Lord? Then call upon Him, and He will surely give thee strength. In thy own strength thee can really do nothing; but in the strength God will give, if thee call upon Him in the hour of thy soul's need, thee can do all things."

PROF. SWING well says that "Even if the genius of the country permitted the teaching of the Bible in the Common Schools, I should doubt the propriety of continuing the custom, because no valuable moral results can ever come from reading a few verses hurriedly in a school-house, and social strifes will be continually springing up out of the practice."

HOMELY truth is a much more respectable lodging than elegant falsehood.

IT is the least valuable part of church life that makes the most noise.

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.
MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

THE BEST PAPER FOR FARMERS.

New York Weekly Tribune.

ONE DOLLAR per year, in clubs of thirty or over. Specimen copies free. For terms and commissions, address, THE TRIBUNE, New York.

VOL. VI. No. 11.

The Living Way.



Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII: 51.

CONTENTS.—NOVEMBER, 1875.

	PAGE.
Test of Inspiration	341
The Name of the Lord	346
On Literal Contradictions	351
A Voice from Heaven	354
How a Knowable God, Heaven, Spirit, etc., are Understood and Confirmed by Sensible Things (Dr. A. Kellogg)	357
Thanksgiving	359
Influence of Religious Belief on Conduct, Organization, and Character	362
The Guest (Mary Townley)	364
Notices: Our National Thanksgiving.—The Site of Solomon's Temple Discovered.—An Industrial Temporary Home.—Creeds.—Mighty Sins.—Morning and Night.—Destruction of the World.—A Sign of the Times.—Stages of Spiritual Progress.—Bored as well as Instructed.—Noticeable for the Times.—The Insane.—Horse-racing	365–372

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

THE LIVING WAY.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

VOL. VI. SAN FRANCISCO, NOVEMBER, 1875. NO. 11.

Test of Inspiration.

How happened it that the books of the New Testament became collected as they now are? and to be held in such authority among Christians of all denominations? The past state of Christian experience has not been favorable to a proper answer to these questions. The authority of the Church has been relied on as settling such questions, and this authority has been weakening for the last three centuries. It has come to pass that church authority is of no account in settling scientific and historic problems. The time has come when men ask for reasons, and are not contented with the authority of councils, synods, presbyteries, or conferences, and if reasons are not given infidelity increases, and grows bold and defiant.

Of late years Christian scholars, at least a school of them, are meeting the demands of reason by showing the historical and scientific character of the proofs of inspiration, and the credibility of the Gospels.

Without disparagement to others, Neander, in his *History of the Planting and Training of the Christian Church*,

set the example of a movement in the right direction. He brought the outward facts, often apparently in conflict, into the presence of Christian consciousness, and thus resolved into harmonious order the otherwise discordant materials. He re-created the early centuries of Christianity in such connection and order as left the wonderful facts in rational light.

There is this to be said about the Christian consciousness, or witness of the spirit to the truth from the life, which the Gospel operates or sets in motion in the believer's heart, that it is uniform in all peoples. It may be graded—that is, it may be higher or lower in degree in some hearts—but its growth is through the same degrees in all minds, from first awakenings to full assurance of faith. The doctrines may vary—be Augustinian, Calvinistic, or Arminian, Protestant or Roman Catholic, in character—yet the interior life or Christian spirit is the same wherever found, among all peoples. The sense of sin, the sense of forgiveness, the feeling of Christian hope and joy, are as uniform as the sense of touch or sight in the natural man. This is the unity of the Church. This makes it one spiritual body. This life is the test of truth, practically and philosophically. When Christians meet on this ground, they harmonize. They labor together with mutual help, comfort, and success When they seek for doctrinal uniformity, they are broken up into sects, among which rivalries are engendered and animosities prevail to the scandal of the Christian name.

In the early part of the Christian dispensation this life was paramount. "And the multitude that believed were of one heart and one soul: neither said

any of them that aught of the things which he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." (Acts iv: 32, 33.) There were no formularies of doctrines. Even the Apostles' Creed, so called, simple and historical as all its statements are, was of a much later origin. But had doctrine been evolved only from the life, it would have been more sound and universal than it became in after ages, when the growing principle of a worldly policy led to authority in the church, which undermined its spiritual life.

In this early age the Gospel-matter existed among those who were eye-witnesses to the work of Jesus, and who listened for three years to His words. The life which the Spirit operated brought all things to their remembrance. They could not forget them, as they became inwrought into their very being. The Jews were distinguished for having both an oral and a written law. They maintained that their tradition, or oral law, handed down through centuries, was equal in certitude to the written law. It is characteristic of all primitive peoples to have such traditions, which are related by the old to the young on set occasions, and preserved where there is no written language. These traditions among the Jews were gathered into the Talmud in later years, and this Talmud relates that Jesus performed His miracles by getting into the temple and stealing the letters of the Ineffable Name, which gave Him such power as to enable Him to accomplish all His wonders. The traditions preserved well enough His wonderful works, but attributed them to causes hidden

in the sacredness of their own law.* This Talmud abundantly proves that the wonders were performed, and is the witness of an enemy that the idea that the law had a spiritual significance beyond the letter was well understood; though superstition, from ignorance of what this spiritual sense was, grew out of it.

So ancient philosophers taught orally, and were correctly reported. Socrates never wrote a line, but his sayings have come down to us through Plato's writings and reports, and his name is familiar to the schoolboys of to-day. Is it surprising, then, that there should be a vast Gospel-matter before there was a written Gospel? When Matthew, fifteen years after the crucifixion of the Lord (A. D. 45, according to Eberhard's learned dissertation), published in Aramaic, the Hebrew of that day, that portion of Gospel-matter called very properly the *Gospel according to Matthew*, being the portion he took up of the common Gospel-matter, can there be any rational doubt that he was a true and competent witness? Nor could a spurious account be imposed on a church in the life of the Christian conciousness. It would be as impossible as it is to make a history acceptable which contradicted the senses of those participating in the events professedly described. For the spiritual sense of life in Christ, in the experiences of multitudes, is as reliable and positive as the testimony of sight or hearing. Add to this that there were many who had the sight and heard the things which are described. "That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled, of the word of

* See *New American Encyclopedia*, article "*Talmud.*"

life; for the life was manifested, and we have seen it . . . and show unto you that eternal life which was with the Father," says Saint John. Now mark how the senses confirm the life which is eternal, and which to the souls filled with it need no such confirmation. Do I, does any man, need proof that he lives and thinks and acts now in the natural plane of being? and is not eternal life beyond all doubt in the consciousness of the spirit? It is to those who know not this life eternal that the external things bear witness, but to those who have this life the fact is its own witness.

Those who treat the revelations of the life within as fancies, imaginations, or delusions, mistake greatly the subject. They are confessedly ignorant of the very premises of the Gospel. Of course they can not credit its history. They can not understand how the Gospels obtained their uniform assent in the Christian Church. They can not see why an apocryphal gospel is not just as true as that of Matthew or John. It has just as much authority with them. The Council of Nice, they think, arbitrarily shut one out and put another in. The fact is far otherwise. The Gospels came into use not by decrees of councils, but by spontaneous consent and catholic concurrence of the martyr church within the life-time of the apostle John, or very soon after. Ireneus, in the middle of the second century, likened the four formed Gospels, actuated by one spirit, to the cherubim which had *four* faces. Tatian made a harmony called the *Diatassarian*, or "through the *four*." Justin Martyr, before him, alludes to the Gospels as memoirs of the apostles, and quotes from them as we now have them written.

Add to this that the words of Jesus are constantly

leading up the mind to the spiritual world; that He flushes his shortest sentences with ideals of spiritual things, giving just what the ancient sages and philosophers desired to know. Does He speak of common things—water, leaven, the vine—how much higher are the ideas than of literal water, or leaven, or vine. "He that drinketh of this water," says he, at the well of Sychor, "shall thirst again; but he that drinketh of the water that I shall give him shall never thirst," etc. Again, He cried: "If any thirst, let him come unto me and drink." The living water is the truth, the Spirit, which they have who believe on Him. When he speaks of the vine, He is the true Vine, and His disciples are the branches.

But space would fail to go through the Gospels, where spiritual truths beyond the power of human thought are constantly presented, so that to him whose eyes are opened, whose heart is really regenerate, there is a clear perception of the kingdom of God. "He hath abolished death, and brought life and immortality to light." It is from this light and life that the Gospels were written, and accepted by the common consent of the early Christians. In this light they now have and will ever have perpetual demonstration.

The Name of the Lord.

Trust in the name of the Lord is often inculcated in the Old Testament, and in the New Testament Jesus says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John xiv: 13, 14.) This shows incidentally that the

Old Testament is full of Christ, and that the name and person of Jesus and Jehovah are substantially the same. The Jews superstitiously attributed to the letters of this name great sanctity, seldom pronounced it, and wrote it *Lord*. There is still great power in the name of Jesus, as the popular hymn testifies:

"Take the name of Jesus with you, child of sorrow and of woe;
It will every comfort give you—take it where'er you go.
Precious name, O, how sweet! Hope of earth and joy of heaven."

There is great power in the idea of a personal Lord and Saviour, an Almighty Redeemer, and loving Father. But there is more in the allusion to His name than this idea takes in. For it is learned that taking the name personally does not do all the promise justifies us in expecting. How many fail of answers to prayer who yet pray in the name of Jesus. They offer their petition in the same manner that a poor man offers his note at the bank with a rich indorser's name upon it. They expect the infinite riches of Christ to be imparted on the use of His name in prayer. Such fancies are destined to end in gloom. They are sparks of a mortal's own kindling. They are struck with flint and steel in human hands; they are brief fires which men kindle, not the steady radiance of the sun, or from the Lord's uncreated light.

We shall not gain a full perception of the significance of the name of the Lord by studying its letters, or in expanding to any extent the personal idea. We need to get a comprehensive idea of the fact that the life of everything streams from Him as electricity streams from the electric machine; that the laws which govern in nature and providence are manifestations of that truth and love which rays from Him to infinity

like light and heat from the sun. This influx of God into nature is as Himself omnipresent, and adds to the personal idea the idea of the powers of nature and our own powers as expressions of the Divine force within and all about us. The name of the Lord is the essential principle in all things. So far from inducing superstition, which is expecting ends from inadequate means, it fills all nature with sanctity, and makes its least law important as a command of God. It induces faith in these things around us, and makes us know God is touching us every moment with things within and without. And we touch Him reciprocally, not alone in the idea of person, but in the principle of things. As Watts sings,

> "Part of Thy name divinely stands
> On all Thy creatures writ;"

and we can no more pray in the name of the Lord without taking hold of work and nature, and using our powers in effort, than we can breathe without air. They are the very things that make the prayer. It is a great mistake that prayer is against nature. Prayer in the name of the Lord is the very order of nature. And we may confidently wait on God that the forces of nature will yet work out a moral end, as certainly as God wills it.

The expressions of the Scriptures concerning the antagonisms of the world to the kingdom of Christ do not refer to the original forces of nature. The world there means the pride and selfishness of human hearts, and the perversions by evils, which make an appearance of something malignant in nature which is not there; or, more specifically, it was the perverted Jewish ecclesiastical and political state. That is, the carnal

mind is at enmity with God, but in nature and providence there are laws of God in which God is present above men, and these laws are sure to bring victory to truth. The reason they have not long before brought the church triumphant over all opposition is because the church has not been sufficiently in the truth. But nature is not to be viewed pantheistically, as all God or no God at all. Many have no perception of the ideal use of words, and make no distinction between God, who is all in all, and nature, which is as they think all in all. If they heard brokers talking of a "lame duck," they would insist that a lame fowl was meant, or nothing was meant. If I told them the brokers were talking ideally of a man who had lost heavily and would not be able to pay his bills, they would ask if I thought they did not know what a duck was as well as I did? It is this inability to see the ideal and spiritual of the Word that fills the church with absurdly foolish doctrines and abominable practices. There are those even who claim dominion over men, over hell and heaven, and profess to bind and loose at pleasure. This is great Babylon, the mother of abominations in the earth. She is clothed in scarlet and decked with gold and precious stones, for such really are the literal Scriptures, full of truth and good, with which she covers herself; but she rules men by means of the holy things of heaven, when heavenly order is that a man should rule himself. She usurps God's authority, and is both idolatrous and blasphemous. Yet who sees that this ideal applies to thousands of opinionated and conceited people in Protestant churches? But the idea that God is all in all does not confound Him, as Pantheists claim,

with nature, any more than the gift of the keys to Peter abrogates His government.

Behold the devout Parsee going forth in early morning with his gourd of water, cup of wine, and loaf of bread, and as the sun rises, he commences his prayers to it, washes his hands, drinks the wine, and eats the bread, praising the sun as God, who turns the water into wine and causes the field to mature the grain. This is his judgment according to the senses. He has simply, like all idolaters, perverted the symbol. The sun itself is pure fire, and could give life to nothing, but it is a symbol of God, whose wisdom, corresponding to light, and whose love, corresponding to heat, flows into the sun, which grows and throws out the material that forms planets. And God, in whom alone is life, so flows through the sun as to produce all living plants, animals, and man, according to His Word. But the Parsee gets no farther than the symbol in nature, and there stops and worships. The modern Christian, who is of Babylon, gets no farther than the symbol of the Scripture words, and there *he* stops and worships. Is it not apparent that both alike are idolaters? Let my reader arouse himself. I take the warning to myself, and am traveling away, and have been for years, from my judgment according to the senses of spiritual things. It is not the natural form of the Word that is God. That is but ink and paper printed and bound up by man, and not free from misprints and imperfect translation.

Neither does the name of the Lord, as used in worship, secure the ideal required. For said Jesus: "Why call ye me Lord, Lord, and do not the things which I say?" But it is the living God Himself revealed to

our spirit understandings, correspondent to the senses, where He is seen as operating through all the principles of things around us and in us, that is the name of God. And the Lord is the love and truth in us, and where there is no love and truth there is no God and no name of God.

On Literal Contradictions.

In the Scriptures it is said that "no man hath seen God at any time;" and again, God says to Moses, "No man can see my face and live." But it is also said, "The elders saw the God of Israel, and did eat and drink." Now the contradiction here, as the texts stand, is very palpable, and it is neither candid nor honest to deny it to the English reader. But the words rendered "to see" in the original are quite different in different passages. Six different words in the Greek, with different roots, are each rendered in our English Bible by the word "see." The fact is nowhere noted in any commentary so far as I now remember, but scholars have noticed it, and we had the promise of a critical article on the subject, and our readers may yet be favored with it. In that hope we pass this point, with the single suggestion that we all use the words "to see" in the sense of the different degrees of external sight and the perceptions of the understanding. The words in the Greek which express the different kinds of seeing are different, and the original Scriptures upon this point have much less the appearance of contradiction than the English version. Moses had one degree of sight when denied another. He saw the

retiring form of the Lord. The elders saw God only in degree. Yet it is said Moses talked with God face to face; and one says, "He dwelleth in light which no man can approach unto, whom no man hath seen or can see." The reason must add, "in the fullness of his infinitude," or we know not how to settle the literal conflicts on the point. I do not know as I care to do it. I am willing to wait the growth of my own mind to understand these things, or willing to concede all the literal contradictions claimed by rejectors of revelation; and while my external senses recognize them, and on that plane I yield the ground, I yet see clearly in the higher plane of the mind how contradictions to the senses may be literally true of spiritual things. There are things now, even in science, where the senses are contradicted. No man by his senses can see or feel that the earth turns round every twenty-four hours. He sees just the contrary, yet his reason and science plainly declare the higher truth. But five hundred years ago a man who declared it would have been thought and treated as a madman. The senses had dominion over science. Now science has dominion over the senses in the conclusions of our minds. We see one class of facts and believe another. And so it is with me as to the contradictions of the Scriptures. I see one class of facts, confused, dubious, conflicting. I believe another class, orderly, light, and harmonious. But I do not see differently from others with the same class of faculties. And I have no faculties which may not be formed in any human mind. God is no respecter of persons. What I have seen all others may see as clearly, in the Lord's own time, with their own co-operation, by providing "themselves bags which

wax not old—a treasure in the heavens." For these bags or receptacles in the mind may be formed by the Lord for one as well as another, for all as well as for one. I have seen the Lord. I have heard Bishop E. S. James, D. D., say publicly, "I have seen the Lord as plainly as I now see you, brethren, with these eyes." Many such testimonies have I heard, and many such are read in Holy Scripture. Still I know that the mighty breadth of infinitude is beyond an angel mind.

"Not seraphs view with open face,
But veiléd in His presence stand."

But these views, so far above the exterior senses, where no God is seen or known, are best expressed by contradictions to them. It is thus the natural mind may be moved, baffled, thwarted, dismayed, till it is conscious of a darkness that may be felt, and yields up its life to know in the spirit the truth and the love of the Lord, and hear the voice that says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest to your souls."

But let no one think that, in thus approaching the Lord and renouncing self-will, he is to renounce the judgment of his senses in natural things. He does the truth and love of the Lord by exercising his senses in the sphere of natural things. That is their use, and the spiritual faculties can not take their place. The spiritual faculties to be formed or opened in man have their use in things of the revelation of the Lord. The natural faculties bring the letter of the Word to them as the ravens brought bread and flesh to Elijah. And we should not mistake the raven for a prophet, nor confound the two worlds of matter and spirit. True,

they will be more or less mixed while we remain in the body. We are more or less in danger, even after the spirit is formed within us, of using our natural reason upon spiritual things, or spiritual reason upon natural things. In either case we are in danger of both natural and spiritual evils. Like the man whose unclean spirit had gone out, and returned with seven worse evils to contend with, our last state may be worse than the first. But God will not fail us even then. We may enter into temptation—Satan may sift us—but victory will come to those who strive through Him who is able to do exceeding abundantly above all we ask or think.

A Voice from Heaven.

——"If an angel spake to us
Should we know more than that it thundered?"

MRS. BROWNING.

It is well to remember that marvels have very little influence, if any, in regenerating the heart. "Wonder and perish" are placed together, as related conditions.

It would rationally be expected that a revelation of the Lord as a personal God would be accompanied by peculiar manifestations. But considering the subject, how few wonders there are. We do not find a single instance in all the Gospels where the marvelous in man is addressed. The most peculiar facts fall into order with the spiritual laws of the life of heaven. They may appear simply as wonders to our minds, but while they do thus appear they are as dead matter in our understanding, and obscure the teaching of the connected passages.

This was the case at least with the writer. "A voice from heaven" (John xii: 28) was a something wonderful, a scenic glory, startling and impressive in its character. This idea of it held the eyes from beholding the grand significance of the text and connection. It was a long time before the truth in its simplicity became apparent; and that there was here revealed a law which may be called the law of the climax in spiritual states; that all Christians pass into this state in degree in their progress of regeneration, the same as they follow the Lord in other particulars of His life in their way to His glory. How singular that one's eyes should be holden to this for so many years, when in the very connection it is said: "If any man serve me let him follow me, and *where I am* there shall also my servant be." This *where* does not mean location, any more than to follow the Lord means to take His paths through Palestine and walk where He walked. It means that His servant should be receptive of the same life that He possessed up to the degree of His glorification. The glorification of the Lord is the subject of the text and connection. And when this life comes forward in us, uniting us to the Divine, the voice in our heart giving glory to the name of Jesus is from heaven. How often it is heard from regenerate souls. And even now the same doubting and question are heard. Some say it is the voice of an angel, others say it thunders. To some it is unintelligible, to others it has an indefinable power. It is for our sakes that this is so. It brings in the judgment of this world, by which its evils are removed and our self-life cast out, and the Lord's Humanity is raised to the throne of the universe. This is the death He died—

the putting off of the mother-material personality, and putting on the Divine in its place. Thus lifted up He draws all men unto him. "That the Lord is God as to the human principle appears from these words: 'That they might know thee [Father] the ONLY TRUE GOD, and Jesus Christ whom thou hast sent.'" As soul and body are not two men, but one, so Father and Son are one God in real person, the distinction being as the *esse* or essence, and *existere* or form, or as eternal uncreated Spirit and the human glorified or made Divine. This is a voice from heaven. It was heard at the baptism of Jesus. It was heard in the transfiguration. It was heard in the hour of the judgment of this world. It bears itself in upon the redeemed soul in its seasons of victory, not once nor twice. It is thus in the interior life the words of Jesus are borne in upon the regenerating heart, and the truth of Jesus' words are known beyond all doubt. It is not possible for the natural reason to be settled fully of the nature of Christ. Who is He? What is He? will be inquiries perpetually repeated. A few may positively deny Him; a few in that state may be persuaded He is divine, and some that He is a fraud and imposture. But in the spiritual mind there is a perception opened, as a voice from heaven, certain and glorious, that He is the Lord and Saviour.

TRUTH alone can not save the soul. It is the life of God in the soul which is salvation. The revealed Word is the truth, but in the *Revealer* of the Word is life. He has life in Himself. That *life* alone works redemption.

How the Knowable God, Heaven, Spirit, etc., are Understood and Confirmed by Sensible Things.

By DR. A. KELLOGG.

Breaking away from blind faith, at first sight the restored vision is apt to see men as trees walking. Introduction to this sensuous plane or paradise is the beginning of a freedom whose uncertain and illusory views will soon give place to distinct sight in presence of the Master. Much charity should be extended to the freest inquiry on all subjects, and the highest honor to the honest outspoken conviction of any. We are all children at school, playing with pebbles on the beach of an infinite ocean. Like certain states of childhood, sensuous things for a time seem the only *real* things; yet, specious and deceptive as ten thousand appearances of truth ever are, they nevertheless subserve some important use. To the innocence of infancy and the verdant simplicity of youth they lend facetious charms, but they also too often obstruct the highways of wisdom.

It seems almost needless to illustrate a truism so manifest. Let a common example suffice. The sun appears every day to revolve round the earth, and proceed every year according to the course of the ecliptic. This, so long as it is not confirmed, is an apparent truth, and so one may think and speak. He may say the sun rises and sets, causing morning, noon, evening, and night; also, that the sun is in this or that degree of the ecliptic, or such an altitude, caus-

ing spring, summer, autumn, and winter; yet all these are fallacies. It is an appearance that from our dead sun all the orbs of our solar system were formed; but it is only the Living Sun of the spiritual world that disposes at pleasure what is dead. The Lord by this creates; and thus it is His sensible symbol.

Will and understanding make one mind reciprocally —that is, mutually, by good returns; as the blood of the heart flows into the lungs, and thence back again into the heart, and next from the left ventricle, or truth-affection of the heart, into the waking arteries; and from these through the reposing veins again into the heart, or interior love. Now, the reason why an idea of the reciprocation of good and truth, charity and faith, or will and understanding, may be conceived from the lungs and heart, is because the lungs correspond to truths, which are of faith, and the heart to good, which is of love; hence, also, by heart in the Word is signified the life of the will, and by soul the life of faith; and all things which proceed from these bring with them an idea grounded in such things as man is acquainted with. For man can not think without an idea derived from such things appertaining to himself as are knowable and sensible; and man then thinks justly, even concerning those things which are of faith and love, when he thinks from correspondences, for correspondences are natural truths, in which, as in a mirror, spiritual truths are represented. Thus the understanding is present, as it ought to be, in those things which are of faith.

Thanksgiving.

ONE OF THE SACRED SABBATHS NOT FULLY ABROGATED, BUT TO BE ALTOGETHER OBSERVED AND DONE.

This day was anciently called "the feast of the gathering together of the fruits of the earth," and "the feast of tabernacles." (Levit. xxiii: 39 to 44; Deut. xvi: 13 to 16.)

When representatives ceased, says Emanuel Swedenborg, the same festival days—including the Sabbaths—were retained, for the sake of instruction in doctrine, and thus for the sake of heavenly life, that at those times they might learn what charity and faith are. "These Sabbaths were abrogated *only* as to representative worship, *such as it was with the Jews* [and such as it still is, with *all* merely external and perverted observances], and He made the *same day* one of instruction in the doctrine of faith and love." (A. C. 7893.) This true and living way our Lord came not to destroy, but to fulfill, or fill it full of its true spirit and life.

In the order of Divine Providence, one of these Sabbaths, the FEAST OF INGATHERING—has become a day of national festivity and gladness. Its mainly external, moral, and civil observance has evidently grown out of a popular desire of the heart of this people. Its higher internal and spiritual significance and *sacredness* may yet be more fully discerned and appreciated, when we awake from the deep sleep and apparent deadness that has hitherto prevailed on this and kindred subjects. Had we sought for rituals within the sacred WORD *alone*, fewer forms of merely human precedents and traditions would have marred our history as church or people.

These sacred festivals in modern parlance might be

designated as the HISTORIC or FOREFATHERS' DAY; FOREST DAY, or *Feast of* WEEKS; and THANKSGIVING DAY, or *Feast of Ingathering* and of *Tabernacles*. That we need *more* suitable holidays, each succeeding cycle proclaims trumpet-tongued; and, indeed, the MUSICAL FESTIVAL, or *Feast of Trumpets*, is one of these sacred Sabbaths.

The Sabbaths are truly to be observed for thanksgiving and rest. In the typical semblance of a church, *time* was divided into periods of *seven* (years, days) and *seven* times *seven*, or forty-nine years. By *week*, in the widest sense, is signified an entire period, greater or lesser, the *seventh* being a Sabbath, even to the end, which includes the beginning of a new period. In the first six days, years, etc., they were commanded to labor and do all their work, and rest the *seventh*. These periods of *time* represented *states*—the six days, years, etc., of labor, temptation, combats, trials, etc., during the first state of regeneration, when in *doctrinal truth*, or while *being* regenerated, that is, coming into a spiritual state of mind. The *seventh* signifies the second state of regeneration, when *good* takes precedence and governs.

As the Lord, when in combats, was in Divine truth, so man, when he undergoes temptations, is in doctrinal truth, or sixth-day state. The Lord when He left the world, made His Human Divine good—the seventh-day state of rest from His labors. So man, also, when he is regenerated is principled in *good*. This latter state is the Sabbath, as *it* alone brings *rest*; for by being in good he is then in the Lord, who himself, in the supreme sense, is the SABBATH, or *peace*. Labor denotes all that is done from man's selfhood; hence the representative Jew, or merely natural man with us all, was forbidden to kindle a *fire*, etc., on the Sabbath, because it denoted the fire of self-love, or the all of his life's love. In that commandment all are forbidden to be led of self, *even though it be by truth*, except from

illustration, but especially by one's *own* loves. To be in hallowed peace on the sacred Sabbaths is to be led of the Lord by good, or by *heavenly loves*. (Isa. lviii: 13.) There are two opposites—heaven and hell. To be led of self, is to be led of ones' *own* loves—thus of hell; for man's *self-love* is from that source. One led of the Lord is led of the loves of heaven, which is love to Him from Him, and love toward the neighbor, and by *these* we are withdrawn from our own proper natural loves; hence the petition, "Lead us not into temptation, but *deliver* us from evil."

That a state of good implanted by truth from the Lord, thus a state of heaven with man, was represented by this thanksgiving feast, is evident by the internal symbolic sense of all things mentioned. "Fifteenth day of the seventh month" signifies the end of a former state, and the beginning of a new state. By "fruit of the earth," which on this occasion was *gathered*, is signified the good of charity; and the like by "gathering together from the corn-floor and the wine-press," for "corn" is the good of truth; "wine," which is of the *wine*-press, is truth from good; and "oil," which is also of the press, is good from which truth is derived. By the "Sabbath on the first day," and by the "Sabbath on the eighth day," is signified the conjunction of truth with good, and reciprocally of good with truth. The reason why the "eighth day" was also called Sabbath, is, because by the "eighth" is signified the beginning of a new state. By the "fruit of a tree of honor" which they were to take on the first day, was signified festivity and joy on account of good implanted, wherefore it follows, "that ye may be glad before Jehovah." By the "branches of palms" are signified the internal truths of that good. By a "branch of a thick or entwisted tree" (oaks) the external truths of good or scientifics, and by the "willows of a torrent," truths still exterior, which are of the sensual things of the body. By "tabernacles in

which they were to dwell seven days" is signified the holy principle of love *from* the Lord, and reciprocally *to* the Lord, and that it is the holy principle of union, hence reunions. By "one indigenous of Israel," is signified one who is in the good of charity, or abstractly that good. By "gladness of all on the occasion," was signified joy such as appertains to those who are in good from the Lord, thus such as appertains to those who are in heaven, for he who is in the good of charity from the Lord is in heaven with the Lord. These are the things on account of which that feast was instituted.

If the Jews then had such representative instructions, and the things indicated are to be brought into the life of a redeemed people, should we not as a free nation inquire if we may not introduce higher principles into our two present national holidays, the Fourth of July and Thanksgiving?—the former the Beginning of Weeks, as the latter is the Feast of Ingathering; to which may be added, if we will search our history properly, the New Year, Emancipation, and Decoration Day. Yes, as a thanksgiving that the life passing from below is eternal beyond. K.

"Influence of Religious Belief on Conduct, Organization, and Character."

In the last Pacific *Medical and Surgical Journal*, edited by the Doctors Gibbons, appears an editorial under the above heading, which is in good part reproduced here with delighted satisfaction. It is the true indication of science, and the sharp sting in a sentence or two gives it the strong and agreeable flavor of the author. It is just what we have claimed throughout in the LIVING WAY is the tendency of real regeneration.

Anything like a philosophic idea of the incarnation of God leads directly to the great fact in human society here noticed. And, had not Christian truth been perverted by dogmatism and the Christian life dwarfed into ecclesiasticism, the world would be much farther onward than it is. But the ages are sure to bring in the great glory of a new creation or restoration. Just as certain as the laws of nature are operative from a Divine original, there will be in every heart "peace and good-will to man." The editorial follows:

"It would seem at first sight that opinion or belief on topics of religion has but little influence on the conduct of men. To believe devoutly in thirty-nine articles does not appear to keep one out of mischief, nor disbelief, amounting even to the rankest materialism, deter one from the practice of morality, or prevent him from being a good citizen. But if we look beyond the surface we shall detect, in all probability, a strong undercurrent of moral force having its origin in opinion, and remotely modifying individual and national character, and even affecting the bodily organization. To ignore the religious sentiment and discard the idea of a future life has never proved a harmless experiment. A Mirabeau might associate poetic charms with his prospective annihilation, and go down to "eternal sleep" amid the music of birds and the odor of flowers. But the average man of similar faith would be more likely to feel that he was dying "like a dog." We have lately read of a distinguished German of that school, who, on committing to the grave the body of a beloved son, bade it mingle with the earth and become manure to fertilize the soil, for, he added, "we have need of grapes." It were well for the world that the children of such a man should all die young. Could the idea of a God and a soul and a future life be blotted out of a community for several

successive generations, we doubt not that the effect, at first moral, would become physical; that the animal forces would rapidly grow upon the higher faculties; that by the survival and propagation of the *unfittest*—not the *fittest*—the generations, as they succeed each other, would pass downward with rapid strides toward savagism. * * * * *

"So, to efface permanently the religious sentiment and the ideas associated with it from the human character, would make man a monstrosity. It would remove the key-stone from his moral and physical organization. Fortunately, however, such a mutilation of his nature would seem to be impossible. In the downward course toward that result, which would require several successive generations for its completion, the consequences, as they always have done, would bring men to their senses and provoke reaction. And the organizers of misrule would be among the foremost to resist its progress, and to proclaim, like Robespierre, that even if there were no God, it would be necessary to invent one for the government of human society."

The Guest.

By MARY TOWNLEY.

The hearth was cold, the lamp burned dim,
Round my low cot the storm beat wild,
And through the long hours of the night
My heart cried like a hungry child.

It cried, and would not be appeased;
My tired head drooped upon my breast,
Whose cruel wound and cheerless void
Mocked weary nature's hopeless guest.

And all the while One stood without,
Who bore the rude and bitter blast,

And knocked, and waited at my door:
My dull ear caught the sound at last.

"Who seeks me at this lonely hour?
Is it a wanderer unhoused,
My neighbor, worn, and faint, and cold?"
Pity and shame my spirit roused.

I opened; ere my lips could frame
The words of welcome to my Guest,
"My child," he said; "My King!" I cried,
And quivering sobs told all the rest.

My Lord came in and shut the door;
A blessed silence filled the place,
While, through my blinding tears, I felt
The tender chiding of his face.

He needed not that I should speak,
I know not if He spoke at all,
But ere the morn came fair and still
My soul grew strong to break her thrall.

He soothed me, cheered me, drew me near,
To rest on His own patient heart;
The sacred fellowship of pain
Has taught me how to bear my part.

N. Y. Christian Union.

Notices.

Our National Thanksgiving.—We presume that many suitable discourses on Thanksgiving Day were delivered in this city, but it so happens that you can hear but one. I thought myself fortunate in having elected to hear Doctor Thomas Guard, of the Howard Street Methodist Episcopal Church. He took, rather as a motto than a text, Exodus xii: 26, "What mean ye by this service?" and after a chaste introduction as to how the services of such a day struck a stranger, he took up the topic, "What

mean ye," etc., answering it by five general propositions and one specific proposition.

1. We mean that we believe in a God—a God of infinite wisdom, supreme power, unoriginated, self-existent, and eternal.

2. We mean by this service that this God interests Himself in our world.

3. We mean that Jehovah has the right to take hold on law for our benefit. Here Providence was defined, and the idea illustrated by man, who in his intelligence takes hold on law and accomplishes ends, and constantly supervises forces.

4. We mean that we believe that God accepts our services. He is not indifferent to our praises, the offerings of the gratitude of our hearts.

5. We mean that we have profound confidence that morality is the basis of security, happiness, and prosperity. The voice of history was referred to, and facts were graphically grouped with great effect.

6. This last proposition was more specific. "I mean by it, as a minister of the Methodist Episcopal Church," said the doctor, "that it is the morality of Protestantism which tends most to national honor and glory." Romanism received a heavy blow, from the fact that where she had it all her own way the masses were ignorant; one-half and one-tenth of her population only being able to read and write.

THE SITE OF SOLOMON'S TEMPLE DISCOVERED.—A writer, "Palæstina," in *Scribner's Monthly* for December, gives an account of the discovery and identification of the site of Solomon's Temple, by Mr. S. Beswick, C. E., of New York City. It is the first publication that has been made on the subject, and is intensely interesting and satisfactory. It is, however, but an outline of what Mr. Beswick proposes to publish in a work on which he is now engaged. The writer closes his article with the following allusions to the great significance of the discovery:

"It is impossible to foresee the important changes in Biblical literature which must necessarily grow out of this discovery. The men and women of Biblical times will no longer be mere puppets, living in a mythical temple whose site no one can identify. A reality will now pervade the narrative; its stories will come to us like a new revelation, with a location and name, making the actions of those whose deeds were done in the Temple

intelligible and clear, which beforetime were seemingly fantastic, and oftentimes inexplicable. Fact will take the place of fancy, and topographical knowledge and clearness will take the place of conjecture and ignorance. To know this Temple intimately, to be able to describe its peculiarities, to illustrate the ancient story and narrative of the Old and New Testaments, and to give life-like reality to incidents occurring in the Holy City and Temple, are results of the very highest order. Every writer on Biblical geography and history, every minister who attempts an illustration of his text, every teacher in a Sunday-school who associates the Gospel history with illustrations, does this more or less vaguely only because the maps mislead, or the standard text-books are defective in their descriptions and inaccurate in their pictorial representations."

An Industrial Temporary Home has been inaugurated in Boston, for giving work to the poor who are unemployed. The plan is to give food and lodging, and take pay in labor. It has been in operation only eight weeks, and two hundred have been temporarily relieved, while more than as many again have been turned away unhelped. The work it gives is basket-making, reseating cane chairs, mending boots and shoes, preparing kindling-wood, and doing jobs by the hour for outside parties. The superintendent says in his circular: "Send applicants for charity to our institution, and along with them send a liberal order for kindling-wood, which we will deliver at your doors." This is a happy combination of philanthropy and economy, and will, if wisely administered, practically solve the tramp problem.

Credo should be Englished "Creed O!" It has made more outcries of pain than any other word. Reverend W. Gladdon says: "It would be no more absurd for the minister to subject the bridegroom and the bride to an examination as to their beliefs about the theory of marriage, and about the subjection of women, and about the divorce laws of the commonwealth, than it is for the same man to demand of those who stand up to confess Christ, to consent to an elaborate statement of views on various theological questions." This view is obtaining more and more in the clearest heads and soundest hearts of ministers in all denominations. "The absurdity," says the *N. Y. Christian Union*, "of making a youth of fifteen assent to a scheme of doctrine that has for centuries puzzled the brains and divided the councils of professed theologians, is evident." Nothing but the terrible

veil on the heart of the Church could have led people to tolerate so preposterous a proceeding.

MIGHTY SINS.—It happened soon after reading the able article of Honorable E. G. Waite in the November number of the *Overland Monthly*, on "Unequal Distribution and its Remedies," that I took up the Scriptures, feeling for light from above on the present disordered social state—not, however, in a spirit of rejection of the views of the article. I opened on Amos v : 12, and read, "For I know your manifold transgressions and your mighty sins." The whole connection was amazingly suggestive. The points made are :

1. Treading upon the poor. Taking from him burdens of wheat. This is a very singular expression, because in all natural injustice there is a spiritual evil involved, which in the Word is always made prominent. The evil here indicated is robbery of the hungry spiritually poor, in taking away the truth ; or, as another prophet expresses it, "My people are destroyed for lack of knowledge." And again, the pastors are said to destroy and not feed the flock.

2. Bribery ; turning aside the poor from his right in the gate, the place where causes anciently were tried ; just as now in the courts generally the poor have no show for justice.

3. The prudent hide themselves, or keep silence, for it is an evil time.

4. Feasts and offerings are resorted to, instead of doing justice.

The remedy is to "let justice run down the streets as waters, and righteousness as a flowing stream." Would not the pulpit be much more effective if there were a steady stream of preaching righteousness with the tremendous force of the ancient Hebrew prophets? Is there not here a remedy that is too much overlooked?

MORNING AND NIGHT.—In the November number of the *New Church Independent*, are extracts by the editor from a sermon of Reverend Robert Collyer on the above subject, which gives the following incident of a large class, with the accompanying beautiful as true remarks :

"A lady, while she was full of life, shrank from the thought of the night with this old dismay, because she could not see

beyond it the dawn of the morning. When the end was near, her brother told me, she was the sunniest spirit in the house. She would talk of her going as of a dim passage into another room, of those who were waiting to see her, and of those she should wait to see, and so she passed away.

"Now what makes this difference between the living and the dying? Just this, as I look at it: that we have all been interpreting Paul's great word, 'Death is swallowed up in victory,' as if it read, Life is swallowed up in victory. We have wanted in this, as in so many other ways, to push the hands forward and bring in the revelation before it is ripe; to bear the image of the earthly and the heavenly together, and put on immortality while we are cabled about and almost lost in the mortal. 'When will the Minot light strike out? I inquired this summer when we were down at the sea. 'The moment the sun goes down,' my friend said; 'now let us watch.' We were standing on high land watching the long shadows steal over the waters, and so it was that the moment the sun went down the light flashed out, and came out clearer as the shadows deepened, until it seemed to brood over the bay like a benediction. But here is *our* trouble. We want to see the light on the forelands of heaven, in the glare of high noon, and are dismayed because it is not there. Then we stand beside our dying when their sun goes down, and lo! as we watch them they tell us of the light we can not see, making the dark waters radiant, and filling them with a great peace and sense of the impending morning and the home.

"Such insight as I have of life and death again leads me to the conclusion that this vision of a new morning is in some dim way the gift of God to every one of His children when these last moments come; that no poor soul ever goes out quite forlorn and desolate if it will but look up and watch and wait; and that so it must be by the tenor of God's love. But I am equally sure that the hope which can grow into a great anticipation and fill us with the assurance of the morning, comes most perfectly to those who, as Jesus says, become as little children, and so are like the kingdom to which they come; who trust God as He did, and stand in that clear light which comes to us through His Gospel; and take His assurance for it when their own will not bear them up; who glass heaven in holy lives, and will not let the defilements of sin or the smoke of evil passions cloud the mirror; and who, like little children, can exchange their own surmises at once, and without a second thought, for His divine revelation, as we exchange gladly our surmises about the outer heavens for the human revelation of Newton or Laplace. On this truth my mind centres beyond all doubt, that He came to destroy the power of death as it seizes us in this subtile and often woful way, and to deliver those who were all their lifetime subject to bondage."

Destruction of the World.—A writer, "T. R.," in the same monthly, maintains that although "it was possible before the incarnation that a world could be destroyed, it is not possible since." The idea has in it great philosophical strength; for how could we think of the Divine Natural Humanity as real without thinking of the permanence of that very material as the basis of its eternal manifestation? Even the passage of Saint Peter which speaks of the heavens and the earth that are now as passing away, say, "Howbeit, we according to his promise look for a new heavens and a new earth wherein dwelleth righteousness," and this implies its continuance essentially the same, as after the flood it was the same as before. Changes are not extinction.

A Sign of the Times.—At a meeting of the Sunday-school Teachers' Union of Philadelphia, composed of Methodists, Presbyterians, Episcopalians, and Baptists, held in Wilmington, Delaware, recently, the question, Shall we teach our children correspondences? was sustained in a speech of half an hour by a Methodist teacher, and approved by upward of two-thirds of the assembly, though witty and popular ministers opposed it. This is a step in the right direction. The letter of the Word in detail and the science of the Word in method should be the substance and sum of all Sunday-school teaching, and it will work wonders in the elevation and usefulness of Sunday-schools. Every Sunday-school teacher should have a copy of the "Dictionary of Correspondences," and make a free but not a parrot-like use of it.

Stages of Spiritual Progress.—The readers of the Living Way know how often and persistently its pages have unfolded, and urged upon the attention of all, the distinct stages of regeneration. A Presbyterian minister writes to Reverend B. F. Barrett that he thinks Swedenborg makes a mistake in not pointing out these stages, and that this causes the New Church organization to remain a mere handful of people, and to be impotent in impressing the thoughtless world. This is something important for the leaders in the organization to consider. It is evident that revivalists present the first stages clearly and forcibly. It is a great waste in all the organizations that the higher stages of sanctification and redemption are not presented with equal and distinct force.

BORED AS WELL AS INSTRUCTED.—Reverend Charles G. Ames writes in the *Christian Register* an "estimate of Swedenborg," in which he says it is "impossible for one who is not an admiring disciple to read any of his (Swedenborg's) volumes without being bored as well as instructed." Yet it is said, "he has contributed more than any writer to a philosophy of religion which reconciles the deeper sense of Scripture with all we know of nature and of man." Both of these declarations are what marksman call centre-shots, or as is commonly said "they hit the nail on the head." But if a man is bored by such a writer, is not the fault in himself? Should Swedenborg be blamed for it any more than wheat which never grows without straw and chaff?

Mr. Ames confidently commends the writings of Swedenborg to two classes.

1. "To those who, with the Bible in their hands from childhood, and with a large assortment of preachers to choose from every Sunday, have yet been driven, by intellectual difficulties, to feel as if all foundations of faith and hope were slipping away, or crumbling beneath their feet, and all religion becoming unreal. He can help this doubting and bewildered class in two ways: by making spiritual themes more "thinkable," and by inspiring respect for their own honest doubts."

2. "To those who are becoming painfully or sneeringly aware of the narrowness, the illiberality, the inhospitality to reason and human feeling, of the current orthodoxy, or of the vagueness, thinness, and chaos of the current heterodoxy."

NOTICEABLE FOR THE TIMES.—There is, or was recently, as noticed in the *Pacific Methodist*, a discussion going on in this State between Doctor Graves (somewhat notorious as the author of the "Iron Wheel," as he termed Methodist Episcopacy) and Doctor Dritzler, of the Methodist Episcopal Church South, on the subjects and mode of baptism—a theological problem that the doctors disagree about, but which does not weigh a feather. It is as well one way as another. The real issue should be what it is to be born of water as Jesus taught. See John iii: 5; iv: 13, 14; vii: 37, 38; and Isa. lv: 1. And of that higher purification natural water is a symbol. Does it make any difference how it is applied? The discussion is out of joint with the times.

Kindred to it is a discussion between the editors of the *California Christian Advocate* and the *Pacific Churchman*, on apostolic succession and Methodist bishops. They are both threshing the

same headless straw, as one says of the other. The real question is what constitutes an apostle as Jesus taught? Is it not the call of Jesus? Did He not call the twelve, including Judas? What is the matter with that? Did He not call Paul? Is not he the true example of an apostle for the whole world? Are there men and women now called similarly? Does not the Lord reveal Himself now as well as of old? What is the true test to apply to those who claim that they have seen the Lord? Are not the real things of the apostleship, and even the things in the life of Jesus, manifested in each believer, man or woman, who advances into the higher *stages* of regeneration? Away with theories, and give us facts.

The Insane.—In noticing the number of the insane in this State, some months ago, an error occurred in bringing down the footings, though we wrote, as was evident, with the true facts in the mind. The mistake was made the occasion of a sneer on the part of a Christian brother, and of course we feel a becoming sorrow for occasioning such an exhibition, or we should not allude to it. Now the report of the Superintendent of the Insane Asylum, for the year from July, 1874, to July, 1875, is published, and the public, each man and woman, may well be alarmed at the growing disorder.

On the 1st of July, 1874, there were 1,220 inmates in the Asylum. During the year ending July 1st, 1875, 615 were admitted and 1,839 treated. Left remaining under treatment July 1st, 1875, 1,302.

The causes are set down as follows: Intemperance, $14\frac{3}{4}$ per cent.; religious excitement, less than two per cent.; domestic trouble, $2\frac{1}{2}$ per cent.; spiritualism, $1\frac{1}{2}$ per cent.; loss of property, $2\frac{1}{2}$ per cent.; disappointment in love, $\frac{1}{2}$ of 1 per cent.; hereditary, $2\frac{1}{2}$ per cent.; causes unknown, 52 per cent. Can our Christian editors tell us, any more than or as well as, the doctor, what ought to be done? Can they unfold any laws of the spiritual life which would correct the disorder? Did not Christ heal the lunatic, and would not true Christianity do the same?

Horse-racing.—The Reverend T. K. Beecher closes a notice of a cruel horse-race—for cruel they generally are—with these words: "Citizens all! when horses are driven by professionals for money it is cruelty to the horses, degradation to the men, and infectious to the community which they visit and fleece."

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.

MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P. O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

THE BEST PAPER FOR FARMERS.

New York Weekly Tribune.

ONE DOLLAR per year, in clubs of thirty or over. Specimen copies free. For terms and commissions, address, THE TRIBUNE, New York.

VOL. VI. No. 12.

The Living Way.

Edited and Published by S. D. SIMONDS.

IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH.—JOHN VIII: 51.

CONTENTS.—DECEMBER, 1875.

PAGE.

Sources of Knowledge..... 373
"Selah" (Dr. A. Kellogg)..... 381
Spirituality of Methodist Hymns..... 385
God Revealed in His Works..... 389
Notices: Politico-Religious.—"Out of the Mouths of Babes and Sucklings Thou hast perfected Praise."—Mistakes.—Isolated but Blessed.—"Scribner's Illustrated Monthly."—"Plymouth Pulpit."—Farewell.....400–404

SAN FRANCISCO, CAL.:

PUBLICATION OFFICE, 409 WASHINGTON ST.

Printed by John H. Carmany & Co., 409 Washington St., opp. Post Office.

The Living Way.

Prospectus.

It is proposed to issue in monthly numbers varied experiences of Christian Life, and to give such discussions of Scripture as shall show the *living* character of Revelation; and that there is a Positive Philosophy of Religion, as demonstrable as exact science.

The principles that will govern the discussions are expressed in the Constitution of the Missionary Christian Union, herewith printed, and by which Society this magazine is published. In brief, love to God and the neighbor is the organizing principle, and knowledge the governing principle. It is proposed to conduct this publication in Love, which shall be manifest in Wisdom. Its pages will be occupied entirely by original and *free* discussions, of permanent value, upon vital questions of Religion.

Terms: THE LIVING WAY will contain at least thirty-two pages, and be issued monthly—printed on excellent paper from good type, with covers—at $2.50 per year, in advance, or twenty-five cents a number, subscriber's copy. There will be an edition printed on common paper, without covers, to circulate as a tract, for $12.50 per hundred, or $2 in currency per year.

Address S. D. Simonds, 409 Washington Street.

Constitution of the Missionary Christian Union.

Article I. This Society shall be called the Missionary Christian Union.

Art. II. The objects of this Society shall be, to unite in Christian fellowship, on the sole basis of love to God and the neighbor, to maintain the living character of Revelation, and to publish more widely the everlasting Gospel. (Rev. xiv: 6–7.)

Art. III. Any person who acknowledges the following to be the commands of God: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself," (Mark xii: 29–31) may become a member of this Society, by signing the Constitution. All thus uniting, who can witness that Jesus Christ is that Lord, shall compose the executive committee, from whom the officers shall be elected.

Art. IV. The officers of this Society (who shall hold their offices for one year, or until others are elected) shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be those usual to such offices. In addition, the Presidents of all auxiliary societies shall be *ex-officio* vice-presidents of this Society, and members of the executive committee.

Art. V. Five of the executive committee with the President, and seven without the President, shall constitute a quorum for the transaction of business, at any regularly called meeting. At special meetings a majority shall be necessary to form a quorum. It is recommended that all proceedings should be unanimously agreed upon; or for the time deferred, if possible.

Continued on third page of cover.]

The Living Way.

"The Kingdom of God is within you."

Edited by S. D. SIMONDS.

Vol. VI. San Francisco, December, 1875. No. 12.

Sources of Knowledge.

Are there any sources of knowledge independent of the senses? John Locke seems logically to deny that there are, but with the modesty of a great thinker adds in detail reflection and revelation as sources of knowledge. Immanuel Kant maintains that the understanding is wholly limited to the senses, but that the pure reason has intuitions of things above the senses, widening out to infinity and eternity, or to what Sir William Hamilton would call the unthinkable and the unknowable. This distinction between the understanding and the reason has confused many readers even in the simpler pages of Coleridge, but it is well always to bear it in mind, for strict classification will materially help us in the examination of our mental processes.

It is not the purpose here to treat the subject metaphysically, but by this allusion to prepare the way for the consideration of the sources of knowledge of the spiritual world. There is no appeal directly to the senses as sources of knowledge of the spiritual world.

They really teach us nothing of it. So far as they really bear sway over all the powers of the mind, the existence of a spiritual world will be denied or held as not proved. There is indeed a *testimony* to the senses in the writings of Moses, the Psalms, the Prophets, and our Lord's Apostles. A peculiar world is opened here to the senses—a divine language, where every sentence is flushed with a life beyond the natural perception; and a glorious region of faith in things named, but unseen, is presented for our thought. It is not a blind faith, though no one of the senses reveals anything of the substances on which revelation lays hold; for all nature is an analogue of them, and we have in our hands and before our eyes every moment some sign of these invisible things. I speak not now of the charming and grand things of nature from which there is awe and inspiration, but of the things of our common life.*

---

* There is a passage in Swedenborg, though not exactly in keeping with our subject, yet which is so suggestive of the nature of heaven on which the letter of the Word so often dwells, that I here present it in this note:

They who are in heaven are continually advancing toward the spring-time of life; and the more thousands of years they live, the more delightful and happy is the spring to which they attain. And this goes on forever, with augmentations according to the progress and degrees of their love, charity, and faith. Those of the female sex, who have died old and worn out with age, and who have lived in faith in the Lord, in charity toward their neighbor, and in happy conjugal love with a husband, after a succession of years, come more and more into the bloom of youth, and into a beauty surpassing every conception of beauty formed from that which the eye has ever seen. Goodness and charity are what mould their form, presenting it in their own likeness, and causing the delight and beauty of charity to shine forth from every feature of the face, so that they are themselves the forms of charity. Some who have seen them, have been amazed at the sight. The form of charity, which is seen to the life in heaven, is such that charity itself is what effigies and is effigied; and this so perfectly, that the whole angel, and especial-

The other day I passed the yard of some hewers of stone. I paused and noted the angles of the corner-stone, and remarked to the workman, "It is said that others can see into a stone as far as he who pecks it. Perhaps I can see farther." "Well, what can you see?" "I can see the resemblance of faith and of Him who is indeed the Rock; whose humanity is the chief corner-stone, elect, precious, which unites the building of our earthly nature to heavenly realities, the stone which the builders rejected, the stone on which were seven eyes—infinite wisdom—the engraving of which would remove the iniquity of that land in one day." "I see, I see," said the stone-cutter; "our sins are freely forgiven by the merits of Christ, who is indeed the Rock." "Yes, that is the way the popular preachers express it, and the simple of heart believe and receive help. But there is something very much deeper and more wonderful in it. It is that this process in the humanity of Christ was necessary for our salvation. What he endured was *for us*—not to satisfy the Father's justice, for God is love, but to provide a medium to dwell with and save men. Now, the mere material stone had disappeared. As a vesture is folded and laid away, so it passed from view. I could call it back, but chose rather to walk on drinking from the Rock which followed me."

Some days after, and not far from the stone-yard,

---

ly the face, is as it were charity, which is both plainly seen and perceived. When this form is attentively surveyed, it is seen to be beauty ineffable, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. They who have lived in love to the Lord and in charity toward the neighbor, become such forms or such beauties in the other life. All the angels are such forms, with innumerable variety; and of these heaven consists.

I passed a bag-factory. The inquiry came up, what is it to provide bags which wax not old—a treasure in the heavens? How can one make spiritual bags? What are they? You perceive the mind is held by something tangible to look for the things unseen, though we can hardly say what they are. But here is the natural bag to instruct us. *What* must that be that holds heavenly treasures? It must be for us to form receptacles in our wills and understandings for heavenly love and wisdom. How can we do that?

Now, we know that the will is just as our love is. To form a capacity in the will to receive the love of the Lord, we must exercise love to our fellow-men, forgive our enemies, do good to them that hate us, etc. "I observed," says Swedenborg, when speaking of the nature of heavenly joy, "that when I wished to transfer all my delight to another, there flowed in continually a delight more interior and full in place of the former; and the more intensely I desired to do this, the more abundant was the influx of this delight; and this I perceived to be from the Lord." This is heavenly order. "Give," says the Lord Jesus, "and it shall be given you, good measure, pressed down and shaken together and running over." In this way of love to others we form receptacles of the Lord's love.

We form receptacles in the understanding by reading and study of the Word of God, by observation, reflection, and scientific study. Who does not perceive that to his senses, by comparison of natural things to spiritual, he can see the spiritual world in rational light? These suggestions might be multiplied to any extent, as the whole Word of the Lord, it is claimed in the book itself, is written according to this law of corre-

spondence. "Without a parable spake he not unto them." While therefore the senses are addressed by testimonies of a revelation, it is at the same time declared "that spiritual things are spiritually discerned —that a man must be born again in order to see the kingdom of God." It is out of all reason to claim that the literal revelation shall be perfect to the natural senses, that the senses may deny what they do not experience as a law of the natural world, when it is perpetually claimed that the Scriptures are given to make known a spiritual world.

The sources of knowledge of the Spiritual world are exclusively in ourselves, in our own experience and from the direct revelation of the Lord to our own souls, or through the opening and operation of our spiritual senses. What we hear or read of the spiritual world without an experience in the life of the Lord inwrought in us really is not knowledge. It may be the truth, but the true sense of the words is wanting in us. Before our understandings are opened we fix a natural idea to a spiritual thought in spite of ourselves. It is only natural ideas which are brought before our minds through the words of the Holy Spirit. How vain are the pretenses of knowledge in men simply because they read the Scriptures! They put a natural thought in every word, and see not the spiritual world at all!*

How did the Prophets receive their knowledge of

---

*They make worse mistakes than the woman Mr. Spurgeon tells about, who was asked what she thought was the meaning of "Do not your *alms* before men." She doubled up her fists, and stood with her *arms* in a fighting attitude, and said women were commanded not to do it before men.

the things they wrote? The Spirit of the Lord blew the thoughts through them as musical notes are blown from a wind instrument. They had a direct revelation from the Lord. Such a thing is possible or it is not possible. If it is not possible there is no revelation, and never can be. If it is possible, and we have a revelation through them, such revelation is possible again, now, and forever. God can do over and over what he has once done. Nay, it is His order so to do the things He does once that they may be repeated from their own life-force throughout the ages. He creates a sun and planets, and the sun burns on and the planets roll on for ages. He creates man, and provides that his generations shall continue till the heavens be no more. He creates fruit-trees and grasses, with seed in themselves, that the earth may be filled with fruits and clad with verdure forever. Shall His revelation be different? Shall it end with a few spasms in six thousand years, or shall it roll on with ever widening light and increasing power? "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not nor is weary? He giveth power to the faint, and to them that have no might he increaseth strength." (Isa. xl: 28, 29). God is light; He can not but shine. He is love; He can not but fill the earth with His mercy and goodness. He saith, "I am found of them that sought me not." How much more surely is He found of those who seek Him? Yea, to Israel He saith, "I have stretched out my arms to a disobedient and gainsaying people."

If we look into the principles of the Apostolic Church, we shall find the idea of a perpetual revelation

took such hold that it broke down the barriers of Jewish exclusiveness. "Every man heard in the tongue in which he was born the wonderful works of God." This history (Acts ii) is very suggestive. The miracle of the gift of tongues, as it is called, was in the *hearing*, not in the speech. All who spoke were Galileeans, and all marveled that they heard in their mother tongue. It is evident that the Spirit's voice is in harmony with the intuitions of universal humanity, and when He impresses the heart there is evolved all forms of outward speech. There is something in the spiritual nature of every one deeper than speech, something not easily voiced, something that can not be voiced by any naturally produced speech, yet so universal, pervading, and powerful is it that when moved from above it voices itself. We may indeed marvel over the phenomena in ourselves, as the devout Jews did on the day of Pentecost, but hear we do of the "wonderful works of God," and in no dead language, nor in translations of the learned. The life flows in, there comes a breath gentle or rushing, and there is at once in our lives a miniature gift of tongues. Language has a new significance. A new revelation is in our hearing in the very words we have known all our lives.

But many now, like many of the Jews anciently, may treat this utterance of spirit life with incredulity, if not mockery. For the sake of such, and to make ourselves more fully understood on this important topic, let us note some facts which demonstrate that a universal and perpetual revelation to each heart is the order and purpose of the Lord in giving us knowledge of the spiritual world.

1. There is first to be noted the universal conscious-

ness of sin. Every man knows he is a sinner. He is under a sense of condemnation for his evils more or less distinctly defined. It is not because he sinned in Adam that he feels guilt. It is for what he has done or failed to do himself. He is not any worse, perhaps relatively not so bad, as his neighbors, but he is bad enough, and he knows it. If he claims he is not a sinner he does not speak the truth, and he knows it. St. John declares that he who says he has no sin is a liar and the truth is not in him; and universal observation and experience confirm his strong saying. Whence is this universal conscience of sin? It is from a universal revelation. It is expressed in the letter of the Scriptures as the work of the Holy Spirit. "He shall convince the world of sin." Now man is not an unnatural being that he should be upbraiding himself for what he does and is. Nature in itself is right. It matters not to me what the old theologians say—that nature is depraved; though I have considered it for years, I do not see it so. I see that man is born into many and terrible evils, but for all that I see nature in its plane is very good. But it is not Spirit, and the light of the Spirit upon it makes it appear dark and hateful in ourselves. It does not appear so to the ox or the horse. They are satisfied with food and drink. We are not. What we want is not apparent, but real good and truth, which belong to the spirit and alone satisfy the soul's hunger. We feel degraded if we live like beasts, caring only for this world.

2. In all churches it is taught that there is forgiveness with God, and it is known to thousands and tens of thousands that they have experienced a sense of pardoned sin. This is by revelation to the soul indi-

vidually. There can be no doubt that it is God's will to communicate this grace universally. This fact evidences that He can and does reveal Himself. There are multitudinous higher experiences, just such as the Word describes, showing the same fact. Interiorily there are voices from the mount of the law, lightnings and thunders—voices from the Mount Hermon of brotherly love, where the Lord commanded his blessing, even life forevermore—voices from the Mount of Transfiguration, where the resurrection power is brought into the experience—voices from Patmos, for the Spirit speaketh to the churches now, and the hour approacheth when we shall have no occasion to say to our neighbor, "Know ye the Lord, for all shall know Him, from the least unto the greatest." For the sources of the knowledge of the spiritual world—revelation—will become practically universal.

"Selah."

By DR. A. KELLOGG.

Perhaps none can fully fathom the vast unknown significance of the untranslated word, "SELAH." After much thought and inquiry, we dare not presume to see more than the faintest gleam of twilight dawn upon the subject, yet it presents for contemplation many phases of appropriate illustration, from which, in brief, we must choose.

In the original Hebrew it stands as a symbol of *rest*, or pause; and as addressed to the singers was equivalent to "be silent," while the exalted echo and har-

monious chords of the interlude continued, and the audience assented or responded. As sacred types are applicable to humanity in all ages, may we not see why similar customs in prosaic English prevail?—*e. g.*, "hear, hear!"—a responsive notice that it is *true, true!* or listen and hearken to the impressive and notable truth. *Selah* bears a similar responsive relation to the language of the heart or affections—denoted by chanting or singing—as the untranslated word "Amen" does to the public prayer, when all the congregation say "Amen." Besides, *Sela* (in Hebrew, a *rock*) is very suggestive. Is the celestial aspirate "*h*" in Jehovah added in *Selah* to signify the hallowed Divine human Rock or Truth (which was Christ), from whom is the *all* of our true acknowledgement of the Lord, and who *alone* is the *Selah* of *rest?* * Rest to the external natural man, and peace to the internal or spiritual; for all *unrest* is from the evil and false, all peace and rest from the good and true. Furthermore, "truth," "believe," and "establish," are all from one Hebrew root, "*aman*," which implies that the antecedent "truth" is the essential element of all *faith*. Thus it is firm as a rock, trustworthy and reliable in the degree of our belief. This is the "*cherez*" of the Prophet —city of the sun; that is, a doctrine beaming with the splendor of faith from charity, that true and ever radiant response of the regenerated natural man, when in such a state as adequately to reflect back the brighter glories of heaven. This state is also represented by the brilliancy of the twelve foundations—all truths in

* Isa. xxi: 1; xxii: 10; Deut. xxxii: 3, 4, 13, 15, 18, 31, 37; Matt. xxii: 18, 19, where Peter (*petra*, a rock) represents *faith*, or the Lord *alone*, whence all faith is.

the complex—seen by St. John the Revelator; also the responsive irradiations of the precious stones in the Urim and Thummim—Aaron's breastplate—of sacred Jewish history.

SELAH! a shout, followed by the still small voice of silence—*rest!* This, in rhythmical and articulative music and song, represents, first, the affection of truth; then the interluding chords of wind instruments, the continuous Sabbath of rest, or celestial devotion of the heart which still continues its pulsations while the speech is silent, the truth, or sixth-day state of labor in temptation-tests and trials, wrought from the good ground of charity, now closed as completed. Therefore, God, who combats for man, is also said to *rest.* This Sabbath is also the beginning of a new state, for it is declared to be the Sabbath or rest of the Lord thy God—*solely His own*, remains of innocence, peace, and rest with us, by which alone we can be regenerated; this Lamb, of the Ruler of the land, or church in us, is forever sent forth from that Great Rock, shadowing the weary land.

A German lexicographer gives one of the definitions of *Selah* as equivalent to the Arabic "*salal*," * to lift up the voice; perhaps in some degree similar to the terminal style of Scotch music, where reverberating glen answers to glen; thus an exaltation and extension far and wide, thereby enhancing the sense by giving greater publicity and power, emphasis and importance, to the truth enunciated; also "a lifting up of the heart to God"—the Divine natural celestial *Selah* of LOVE that lifts up (or, as our version is, "draws") men unto him-

* An Indian name for a fruit-bearing shrub of the vast echoing forests of California.

self. In this we see the symbolic sense more fully manifest. Indeed, we see this principle operative everywhere, in the realms of spirit and of nature. *Selah*—song and silence! Impressed by the great finger of God on all created things! Day unto day uttereth speech, and night unto night showeth knowledge; and no speech nor language, their voice is not heard, their line—limit or measure—is gone out into all the world, and their circuit unto the ends of it. In them hath He set a tabernacle for the sun.

"The rolling year is full of Thee!"

Man, and thence all subordinate nature, hath Sabbaths of rest and recreations; epochs, when the "stars sang together;" the harmony of universal knowledge, prophetic of the fullness of time, when they shall again return with songs and crowns of everlasting joys, when these shall cover the earth as the waters of the seas. If we have ever listened attentively to the liquid murmur of many innocent children babbling together, some faint echoes from that celestial and spiritual shore have already reached our ear. Then there is this great and wide world, which hath its cycles of song, and *Selahs* of rest, wherein are the beginning of new and successive series. Yea, to eye and ear, there is a glorious shout of the forest foliage echoing along the paths of every closing year—the joyous harvest home! Rest to the laborer—rest to the land—rest to all mundane things.

Only ONE of pure LOVE never sleeps.

The devout Carl Ritter, perceiving this universal poem, designates his "Physical Geography," "a song of praise to God." All good and useful lives are the

sacred poems the LIVING WAY has endeavored to promote among men.

Selah—silence! There was silence in heaven. Silence on earth comes to us all, and to all our works; and when it comes finally may it be a blessed eternal Sabbath of rest! SELAH!

NOTE.—Let any one sing or pronounce that word *Selah* devoutly while reading the sacred Scriptures, and witness its strange and hallowed influence upon the heart! From my earliest recollection it has always been the same. Who, then, will limit or pretend to say what influx may flow through this to mankind; or who, purporting to read the Word fully and truly from the pulpit, can be justified in uniformly omitting known and authentic portions of the Divine Word? We earnestly protest against such irreverent discretion, even should it claim traditional Jewish or Christian precedents or custom. We see no limit in principle, if this be allowed. Besides the reference herein, it occurs seventy-one times in the Psalms, and three times in Habakkuk, and I believe no one has yet actually, as to the letter, proposed to put forth profane hands to expunge the word from our Bibles.

Spirituality of Methodist Hymns.

There is a subject in which I am much interested, and could write upon it an instructive article if I had time and strength. It may have been treated in the LIVING WAY already. I mean the spirituality of our Methodist hymns. I will give a few hints.

See the 21st and 25th hymns, compared with the 10th, where the true Trinity in Unity is strongly expressed. See the 72d, where the Lord, who is elsewhere in many hymns the Christ, addressed as the Father. So in the 92d and 95th. In the 101st, the

expression occurs, "One undivided Trinity." Christ is called God in the 121st, 122d, 123d, 136th, 140th, 159th, and in many others. If there is a Trinity in God, and that Trinity is undivided, the conclusion is irresistible that the whole Trinity is in Christ. In the 91st we have the verse:

> "Here the *whole Deity* is known,
> Nor dares a creature guess
> Which of the glories brighter shone,
> The *justice* or the grace."

In other hymns, also, the justice of Christ is mentioned, with no intimation that *His* justice needs a satisfaction. Throughout the book Christ is exalted to the highest place. The exceptions are few. Those hymns in which three *persons* in the Deity are alluded to, or that mechanical and commercial view of redemption which grows out of that statement of the Trinity, are comparatively few, and are confessedly the weakest in poetical beauty and power. In how many hymns is "love" enthroned above "faith." [See those on "Perfect Love."] The latter is almost always used as faith *in* Christ, involving love as its vital essence, and in only a few instances is a faith in a doctrine *about* Him set forth as important.

How often, too, is the nearness of the spiritual world recognized. In the 724th is a reference to evil spirits in these words:

> "They throng the air and darken heaven
> And rule this lower world."

How often the angels are referred to, as in the 914th:

> "Angels now are hovering round us."

And 850th:

> "Which of the monarchs of the earth
> Can boast a guard like ours."

And so on in many places. The Methodist Church would not indorse the opinion of one of her ministers who said that such hymns were highly figurative, and were not to be held as expressing sober truth. The first verse of the 840th sets forth a view of the "resurrection power" which will not be tolerated by the literalist without much qualification. See, in the 165th, last verse, how strongly Charles Wesley expresses the *nowness* of death, hell, and heaven. How can those who fail to see in these times the light of the new age sing that beautiful hymn (1003d), closing with the line:

"Lo! the Son of God is come."

Or the 1111th:

"Lo! He comes with clouds descending."

What did Bishop Merrill mean when he said in effect that the creed of the Methodist Episcopal Church was not in her articles, but in her hymns; that the former were the product of controversy, being thrown up as a bulwark against Romanism, while the latter were the breathing out of a true inspiration? Whatever he may have meant, the day is not come—although fast coming—when the Methodist pastor may carry boldly into his sermons the spirituality of the major part of our hymns. Is it not strange that the exaltation of the doctrines of the Divinity of Christ, the Inspiration of the Scriptures, Redemption, the Resurrection, the Future Life, and the Coming of the Lord into a higher spirituality, is condemned by Methodist brethren on this coast? Why do they say that we "explain away," and even reject, those great truths? If to spiritualize the Word is to explain it away, do they never ask what then becomes of our thought of God, who is a spirit?

But woe to that Methodist preacher who shall try to follow his chosen vocation in the church he loves, while strongly and openly carrying the doctrines of Redemption and the Resurrection up out of the material plane. He need not fear open attacks in this conference at least. That, however, would be refreshing compared with a sort of shame-faced persecution, a coldness of social intercourse, the condescending courtesy, or the quiet discourtesy, and the smitings in the back, he is compelled to bear. It is a painful alternative presented to the preacher's choice, whether to stand in his place and try to feed the hungry doubting souls that press forward eagerly to take his spiritual teaching, or to yield to those who look upon him with suspicion, question his orthodoxy, impeach his manhood, and with a fearful violence of will smite him on the cheek.

Whether we speak or be silent, the Lord's poor will not starve. Christ only is the Good Shepherd, leading His flock without us—leading us. "He will satisfy his poor with bread." How it would amaze John Wesley, who took such a stride ahead and out of the naturalism of his time, to see his followers willing to stand still where he left off, and even to go back into that external church and dogmatic life that so hampered his ministry. Alas! that in this day of growing light a follower of the Wesleys, even looking higher professedly to the leadership of Christ, should stand at the door of the kingdom, not going in themselves nor suffering those that are entering to go in.

We ask for ourselves simply what we freely grant to others—freedom. When I see the growth of party spirit in the churches and the constant abuse of au-

thority, I am inclined to think that an external organization is not the Divine plan for the constitution of the church. If that be an extreme, let those take the responsibility for it who seek to lay hands upon their brethren, not to ordain, but to unordain. Should not a church stand on the basis alone of voluntary association, requiring no indorsement of another's opinion and discountenancing the elevation of one over another, with authority to inflict punishment? What is a church where men's conscience and beliefs are made subject to the control of outward human authority but a state within the state? Is the Lord really accepted as the Head of the Church that employs any form or degree of force to manage it? That is certainly a question worth thinking about.

Whatever may happen to our human institutions, the Divine life that is flowing down in this new age must broaden and brighten until all men shall see the glory and adore the name of Christ. C.

God Revealed in His Works.

By REV. L. HAMILTON.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead."—Romans i : 20.

Coming back from a health-giving recreation among God's mountains and woods and lakes and waterfalls, I should suspect myself of having made a poor use of the rest which your indulgence has afforded me if I could not bring home from such teachers some lessons suitable to God's sanctuary, helpful to worship, quickening

to the spiritual life. I am aware that this is not the place where mere curiosity should seek or find its gratification. Never do we feel more keenly the emptiness and impertinence of misspoken words than when those we hear from the pulpit fail to take hold on the soul's better life and lift it upward. You come in here from a world strangely disturbed by its own events and deeds. You come, wearied, perhaps, by toil, broken with care, worried by injustice, saddened by bereavement, or shaken with doubt. You are to be here but a little time; to-morrow you pass on into the dark unknown. You are prepared to welcome any word that shall throw light on this confusion and darkness of human life, and show some better meaning in it than at first appears. If it can not clear all mystery to your thought, you will hail it as a good word to you if it shall, at least, send some cheering assurance and *feeling* of a controlling wisdom and love, pervading and enfolding all this seething changefulness and seeming chaos, of which you are a part. Or if you have come here careless of all higher interests, the severer word that handles the soul roughly enough to shake off the heavy slumber that is wasting life in unrefreshing dreams will not be amiss. I speak to-day for your immortal life, and in the prayer that my words may reach some of these higher wants.

In this mood, I invite you to join me this morning in a meditation on the relation of the material world to the spiritual. The text asserts their connection. The invisible things of the Creator are clearly seen "by the things which are made, even His eternal power and godhead." I am probably speaking to no one who will controvert this declaration. Once admit its truth, and the conclusions involved are of vastest significance. The world that salutes our senses anew every morning is a book of wondrous meanings, though they may lie hidden to us. The doctrine of correspondences between the material and spiritual, as taught by Sweden-

borg, may seem in many of its details mere fancies of its author; but its grand idea is nothing else than the assertion of the text. The invisible things of the Maker are seen in the things that are made. Every natural object has its spiritual counterpart. The natural is the type, the letter, the shadow, the word, the form of expression, for the spiritual; the spiritual is the substance, the reality expressed, and he who studies material nature simply to analyze its grosser elements, and write the laws of their relation to each other, and enlarge their application to our grosser wants, gnaws at the rind and throws away the pulp. All nature is the face of God. The thought of the infinite Mind, the feelings of the infinite Heart, flash and play over every feature. Her varying moods, storm and calm, cloud and sunshine, summer and winter, earthquake shock and stillness of strength in the hills, are the speaking forth of His manifoldness. All that is in them as expression is in Him as reality, attribute, character. The theology which leaves out one element of expression seen in nature, grandeur of thought, or minuteness of providential care, tenderness or power, love or wrath, mutilates the idea of God. It looks upon His countenance and fails to catch His meaning. It hears His voice and does not understand.

One can not help but notice the intensity with which the sacred writers *felt* the presence of God in nature. To them her every movement was *God acting*—no convulsions of a blind giant, no mad, chaotic tossing and throes of dumb force, no unconscious rush of matter, unguided, uncontrolled, uncontrollable, crushing or saving as chance should happen. God's hand was upon the lever that directed every motion of her tremendous enginery. God's will was her law. She was ever the servant of Divine wisdom, ministering mercy or judgment according to the award of His decision. The thunder is His voice. "The voice of the Lord is upon the waters; the voice of the Lord is full of majesty;

the voice of the Lord breaketh the cedars of Lebanon; the voice of the Lord shaketh the wilderness, the Lord shaketh the wilderness of Kadesh." The lightnings are the quick arrows sent out from His bow. The earthquake is the rumbling of His chariot-wheels, moving the foundations of the hills and making the pillars of the earth tremble. The clouds are His pavilion; from out their darkness He utters His voice. The winds are His wings. The belching volcano is the blast of the breath of His nostrils. Every atom is alive with God. He is in it, acting, speaking forth Himself. This is no dreamy, sentimental pantheism. The God who thus reveals Himself is intensely personal. He bears a personal relation to every soul. He is not only grand to the imagination, but living to the conscience and warm to the heart. He is King, Redeemer, Friend, Father to His people, and it was undoubtedly this intense feeling of God's personality and personal relation to themselves that nourished all that was purest and grandest in the Hebrew character.

How different the impression when we look upon nature through the eyes of some of our modern thinking, which banishes God from her life! Some of our men of science deify nature and deny God. They use the material to hide, not to reveal, the spiritual. They rob the world of its higher expression. I see not how they can consistently admire nature or thrill at her sublimities. Such emotions belie their sorry creed. There is nothing in all they see that should excite such feelings, nothing that explains them, nothing, if I may so speak, that justifies a rational being in experiencing them. Nature represents nothing, expresses nothing. Whose hand planted the primeval forest? Whose brush touches the rose with its tints of beauty? Who is it that renews the earth's vestments of living emerald every spring? "Who sank the sunless pillars deep in earth" on which the lofty Sierras rest? No one according to this creed of death—no *person*. There

is no intelligent agent in all this, no wisdom, no skill no design, no Master Architect, no Divine Artist. It is all the work of chance, and happens so. Dumb, blind, aimless forces, started up sometime in the infinite past, no one can tell when—somewhere in the infinite disorder of chaos, no one can tell where—and gathering power in some way, no one can tell how—seized upon the chaotic atoms that now make up this world, tumbled them together and jumbled them over—or pushed blindly forth from some primordial germ, if you like that way of stating the case better — with utter aimlessness of any result whatever, and lo! the boundless confusion settles down into the order and beauty we so much admire. But why admire? There is no genius here to praise, no goodness to love, no virtue to emulate, no wisdom to approve, not one poor grain of intelligence to command our respect or notice. It is what it is; it might just as well have *happened to be* any other of countless millions of possibilities. It deserves admiration no more than the shapeless lump of dirt that happened to be shapeless. It has no author that man can reverence or regard more than he can the wind that throws dust in his eyes or blows his hat away. Nay, as rational and intelligent, man might hold in contempt the source from which the world has sprung and all it has produced, only that the theory reduces himself also to a thing of no importance—not contemptible, because nothing is—not worthy of admiration, because nothing is—simply without significance, as all things are. He can boast of no higher parentage, of no higher destination, than other things. He rose from nothing; he returns to nothing. All things lie on the same dead level of existence for nothing. All things, the dry grain of sand whiffed about by ocean winds, the reptile that crawls in slime, man that walks the earth erect, all things are of like importance, or rather alike insignificant. Man has no supremacy, no superiority. He

seems to master and direct the forces of nature for a little time, and to a very limited extent, for his own ends. So does the brute. By and by they master and crush him to dust, as they do the brute. Nature's forces, the god of this creed, treat both and all alike. They show no respect of persons as better than things, and so the great mill of the universe grinds on, turning its ponderons wheels round and round through the ages—for nothing. It has no builder and owner, no superintendent to work its vast machinery with a design, or to design anything for its workings.

When we look upon an ingenious mechanism or a master work of art, we admire it. But what do we admire? Not surely the dead materials, the wood and iron, or the canvas and pigments, or the mere fact that these are seen in juxtaposition and in a certain relation to each other. It is the ingenuity of the inventor, or the genius of the living, thinking, impassioned artist. It is intelligence, thought, imagination, soul, life, love—in short, *personality*—shining through these products. So when we look at creation: if there were no God, no living Personality, in nature, expressing Himself through nature, would it be possible for us to admire her order of movements, and the beauty and sublimity of her sceneries, any more than we do the most insignificant particle of dust? I can not see that it would. I firmly believe, therefore, that every emotion kindled by her wonders—the joyousness of her fresh mornings, the thrill of power and majesty in her black storms, the ecstacy of her glorious cataracts, the awe that falls upon us from her mountain heights, the still peace of twilight in her summer evening vales—is the felt presence of God, the demonstration, if we can receive it, of His being and glory. I can no more doubt that the infinite, intelligent Creator and Father is beaming upon me from the speaking face of nature than I can doubt a living soul expressing itself in the animated play of thought and feeling on the living

face of my friend. I could as well believe that all the flashing intelligence and kindling hope, and burning passion in the latter, were but the random play of spontaneous chemical forces, or sprang from death itself, as doubt a God revealing Himself in creation.

Few can come freshly from the view of our own Sierras without feeling the force of this thought. Their quiet lakes, and foaming cascades, and awful heights of rock, are instinctively recognized as the varied handiwork of God. Many, many times has this feeling rushed over me the past weeks as I have stood awe-struck in the presence of their wonders. But one impression of this kind in my own experience stands out unique and alone in my memory. I never expect its repetition in the same degree here on earth. It came on my first visit to that marvel of nature, the Yosemite Valley. Entering by what was then known as the Coulterville trail, while descending the zigzag path and threading along the base of the mountain on the left in going up the valley, under the difficulties and fatigues of the way the massive and turreted wall in the distance on the right for a long time held my attention from every other object. But suddenly I seemed to feel myself overshadowed by some vast presence. Turning my eye to the left it seemed to be carried up, up, up an awful masonry of whitish granite, swelling out the general surface of the wall in a sort of immense rounded pilaster, toward the top bending slightly forward of the perpendicular, and there stood, or rather hung, almost directly over my head, the mighty El Capitan, towering 3,300 feet in height. A stone dropped from its brow would have fallen within a few feet of where I was standing. The first effect was overwhelming. For a moment consciousness seemed to leave me. The soul seemed to have gone out of the body and blended itself with that vast rock and become diffused through its immensity. I have never seen language elsewhere which expressed this experience so well as a few lines in Coleridge's hymn to Mont Blanc:

"O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought. Entranced in prayer,
I worshiped the Invisible alone."

The gross matter of the rock seemed to have melted and dropped away, leaving the spiritual reality, of which it was the body and expression, alone present to the mind. With the returning sense of what and where I was came a pleasure that surpassed all expression. Tears flowed for many minutes from very excess of joy. The intensity of this impression was owing in part, no doubt, to the suddenness of the view, caused by not noticing this object until it was seen almost hanging over me; but I have ever remembered the experience as a sort of new birth into the meaning of nature. It was as if a veiled vision of the Divine One had been granted. God was revealed in a new Word, and a glory has ever since been visible on his mountains and vales, a sort of sacredness been felt in them, which had not been known without such revelation. The Christian heart, I am sure, will ever find its dearest seasons of communion with God enriched and thrilled with a higher joy by such discoveries of the Creator in His works. Something greater than the mountain, and far more precious, is seen in the mountain.

We cannot fail to notice also the relation which this recognition of God in His material works bears to prayer. God is cause; nature is the effect. Spirit sends forth the forces which we see at work; matter in all its forms is the result and expression of those forces. The laws of nature are simply the modes in which the Personal Source of power acts. The Infinite Spirit, acting in wisdom and love, flowing evermore down into matter, shaping it in self-expression, is the only rational account of creation. If there be a God, one cannot think of Him as less than this; and if the mind once admits this, the instinct of prayer is irresistible. A Spirit filling and pervading and moulding all matter, and yet no power to answer prayer! The heart can

not believe that, whatever perplexities the brain may weave for itself. We feel it to be atheism. The materialist, it is true, can not consistently pray. In the tornado, or the earthquake, or the mad play of riving thunderbolts, he can only tremble or defy the elements. The terrific force that rushes down upon him, or heaves beneath him, is deaf. It will not hear him. He is as a thistle-down in a gale before its power; but there is no God to him other than the whirlwind and electric bolt and heaving earthquake. Shall he pray? They will not heed. They know not mercy nor pity. They spring, he knows not whence. They rush on, he can not tell whither. They scatter destruction over the earth and fill it with groans, but regard not the cries of the victims that lie mangled along their track. There is no God who can, none to stay or direct them; and while the sufferers are helpless, no good end to be answered by their sufferings is apparent to comfort them or reconcile them to their fate. There is no aim in them at all. It is sheer blind force that brings them. They happen because they happen, and there is no further account to be given of them. It is senseless to pray; it is as senseless to weep. Resistance is insanity; submission is no virtue. Resistance and submission are the same to the power that crushes. Not one significant letter for good or evil is written upon its works. There is no good nor evil. Man is a *thing*, only less fortunate than other things—the tree, the clod, the stone—in that he is a thing of hopes and fears and feelings. But there is no meaning in these. They come and go and end because it so happens. They are not for the sake of anything that is to follow; they are but the shadow of a passing cloud while they last. In short, there is not only no God to pray to, but nothing to pray for. Nature, in this view, is a carcass, and the race of men but insects that nest and feed in its decay.

Oh, the change that comes, the resurrection to new

life, when our opened sight finds God *living* in all His works! The heart then turns trustingly to nature and reposes itself on her forces, and asks for what it wants, as a child turns to the bosom of its mother. It learns to love when denied as when gratified, because it sees a love wiser than its desires in the Power who denies; and this influence upon the heart, this lesson of love, is the best of all answers to prayer, as it is the best of all blessings to our human life. Look upon nature as cold, dead matter and law, and this blessing is gone. Look upon God as so encrusted in matter and law that He is helpless and can not stir to answer the cry of His child, and the heart can not love Him. You have robbed it of this best boon. Take an example to illustrate this fact: In the early history of our country the colonists of Massachusetts Bay were threatened with a famine. In the spirit of the time they resorted to their churches, and at the very hour they were fasting and praying for relief a vessel came sailing into the harbor laden with supplies. If now they had believed that matter was the only god, they would have said: "Oh, it is a mere chance. Hands eager for gain filled the ship on the other side of the sea. The time of the voyage had passed; she was fully due. Avarice combined with wind and wave to bring us this gift. It was only nature and her law." And so they would have found not one smallest reason for thankfulness, nothing for the heart's affections in this event. But to their faith God was in those hearts across the sea, moving the hands that filled the good ship; God was in the ocean that bore her on its bosom; God was in the winds that wafted her over. Their gratitude is not to be chilled and the event robbed of its best meaning by the thought that it is an event undirected by love. God was in all the elements and agents that brought the gift, and meant the answer to their prayer. And so nature taught them Divine love.

Once more: a true sense of the Divine Life in nat-

ure will bring with it a sense of the supreme value of spiritual things, of the soul as better than the body. Matter is the quartz; spirit is the gold. Matter is the servant; spirit is the master. The body is an instrument; the soul is the agent that uses it for intelligent purposes. To reverse this relation must be fatal to a true life. To go through the world, and not discover the spiritual meanings in nature, is to walk through a magnificent gallery of art and see nothing but stone and canvas and colors. This is pitiful enough; but to be a soul, and live chiefly for the body, to pamper its appetites or clothe it with adornments, and gather the material for these uses—this is more than pitiful; it is a crime against our own better life. Yet the millions that are doing just this!—waiting on their five senses all their life long! The old Egyptians carefully embalmed the body in the superstition that the soul would crumble back to dust if it were permitted to decay. Too often, though claiming to be Christians, we entomb the spirit in the body, as if we expected them both to be buried together. Oh, for that insight into the spiritual life of nature which teaches a noble self-respect! See God in the mountains and forests and cataracts, and you will hold in higher regard His deathless image in your own body. The spirit will be recognized as greater and better than its tenement. It will be no vain pride, but a just sense of your proper dignity as the child of God, which estimates yourself as the greatest and best of His creations. Oh, the glory and joy of being, and knowing yourself to be an immortal soul! You may stand in the presence of nature's sublimest material magnificence, and exult in your superiority. You may say to the awfullest grandeurs of her Sierras, "I shall outlive you, though ye are called eternal. Let the fires of the last great day melt your granite walls with fervent heat, and turn your foundations to ashes, and dry up the fountains of your glorious cataracts, and roll the heavens together as a scroll, I shall

rise, unscathed, above this ruin of the elements and wreck of nature, to meet my Saviour in the air, and so shall I be ever with the Lord. Mine is a more enduring and more glorious being than yours, O ye eternal mountains and perpetual waterfalls!"

Notices.

POLITICO-RELIGIOUS.—The telegraph informed us that Bishop Haven, of the M. E. Church, had nominated General Grant, President of the United States, for the third term, and that the nomination was indorsed by two hundred ministers present at a preachers' meeting in Boston. It was a startling announcement, entirely out of the order and usages of the church. Bishop Haven is one of the most practical kind of radicals—a live sort of man, and follows his theories to their just conclusion. And he is so outspoken in his convictions that the report gained credit, and it has been widely published and commented upon in all quarters. There is something in the times, in the question of free schools and Romanism, in the question of taxation of church property, and in the third term question, that gave unwonted significance to the position of Bishop Haven, and has brought out a large amount of criticism of his course in his own church. But at last we are beginning to find out the truth of the matter. It appears that in an address before the preachers' meeting, on the state of the church in the Southern States, the Bishop took occasion to notice the influence of the general government in maintaining peace. Of course the judicious exercise of the powers of the Government and the careful enforcement of the laws by General Grant could not but be referred to, and the Bishop remarked that they ought to pray for his renomination, and the brethren said Amen, Methodist fashion. That is about the whole of it as far as we have seen. There might have been more formal action to which this gave the cue, but it will certainly be found, we think, not to have much significance, and in no way implicate the Bishop as a political manager. One observation more is, that we should not confound free speech and free

thought with a conspiracy to destroy our Republican institutions. From a free standpoint we must come to bring government to strict principles of morality and justice. We must introduce the Divine righteousness, not priestly orders, into the state. It is this theory that gives Romanism its strength. But practically it has always failed, and here is its weakness: for the external church is not the kingdom of God. All men should insist that the eternal principles of morality, righteousness and truth (no abstractions to fight over, but speaking the truth, doing right, and acting morally) should be above all individuals in the conduct of the Government. General Grant seems more earnest and conscientious in acting on these principles of law and order than he is to act the mere politician. It was doubtless simply as an embodiment of law that Bishop Haven alluded to him, and not to him as an individual or a party leader. Unless qualities have greatly changed with him since he was made a Bishop, Dr. Haven will not attempt to lead the church in any other than paths of righteousness.

More about "Selah."—Accompanying the article of Dr. Kellogg was a personal letter, from a gentleman of high culture to a minister in this city, which presents some additional critical points of such interest that it is inserted below:

With anyone else I would begin at the foundation and work up. With you I shall begin from above and work down.

Select any Psalm or the chapter of Habakkuk (iii) containing the word *Selah*. Quietly sit and play on an instrument, or sing within and follow the singing of millions which will flow into your silent song. When you come to *Selah* omit the period *before* it, and sing and listen to *Selah*. Dwell upon the word, and listen to and perceive the closing *ah* sound. Pause as long as you love to pause. Then begin the next set of verses and follow them through in the same manner, and so on to the end of the state and of the Psalm or chapter.

Selah occurs in Ps. iii: 2, 4, 8; iv: 2, 4; vii: 5; ix: 16, 20; xx: 3; xxi: 2; xxiv: 6, 10; xxxii: 4, 5, 7; xxxix: 5, 11; xliv: 8; xlvi: 3, 7, 11; xlvii: 4; xlviii: 8; xlix: 13, 15; l: 6; lii: 3, 5; liv: 3; lv: 7, 19; lvii: 3, 6; lix: 5, 13; lx: 4; lxi: 4; lxii: 4, 8; lxvi: 4, 7, 15; lxvii: 1, 4; lxviii: 7, 19, 32; lxxv: 3; lxxvi: 3, 9; lxxvii: 3, 9, 15; lxxxi: 7; lxxxii: 2; lxxxiii: 8; lxxxiv: 4, 8; lxxxv: 2; lxxxvii: 3, 6; lxxxviii: 7, 10; lxxxix: 4, 37, 45, 48; cxl: 3, 5, 8; cxliii: 6; Hab. iii: 3, 9, 13.

In Hebrew there is never any mark like a . , ; : between *Selah* and the word before it, but always a mark which is the opposite

of any one of these, and it is more like our (-) hyphen in power, showing that *Selah* is to be sung immediately after the word that is before it, or that the whole strain before it is to be sung into and to close in *Selah*. Sometimes *s* is doubled (ss) by a dot in its bosom, to indicate that the closing vowel sound of the preceding word is to form a new syllable with the first *s*, thus melting the whole strain and *Selah* into one; as, "Hemmahsselah" (Ps. ix: 20)—"*That* the nations may know themselves *to be but* mensselah."

I always read *Selah* myself in the family and at church, pausing a little after it, and then beginning to read anew with the new strain after it. That we should read it is clear, for it belongs to the Word, and is divine. It is the one of two, where Amen is the other. As Amen is the Hebrew for *true* and *truly*, we hence judge that *Selah* has relation to the celestial, or *good*. It ends in the letter *h*, known as the sacred letter.

Amen occurs in Num. v: 22, twice; Deut. xxvii: in each verse from the 15th to the 26th; 1 Kings, i: 36; 1 Ch. xvi: 36; Neh. v: 13; viii: 6; Ps. xli: 13; lxxii: 19; lxxxix: 52; cvi: 48; Isa. lxv: 16, twice; Jer. xi: 5; xxviii: 6. T. O. P.

It is singular that these articles reach us just at this time as we pause in our publication of the LIVING WAY. May we all, in the silence that shall follow, rest in the rapture of love.

"OUT OF THE MOUTHS OF INFANTS AND SUCKLINGS THOU HAST PERFECTED PRAISE."—One of our children, an infant of angelic type—prepared, and who not long ago passed above—was wont to be petted and amused by stories suited to her age, by a neighbor opposite. Overhearing her parents, in commendation of his good traits, express their regret that he was such a *profane swearer*, she afterward, when caressed as usual on his lap—suddenly arrested by a profound thought from the depths of her love—gazed seriously through his eyes into his soul, and said: "Has you got a mother?" Mr. ——— answered, "Yes—why?" "O, *it would break her heart*, if she knew you *swore* so!" Innocent states of affection welled up from his soul—tears moistened his eyes. Suffice to say, he ceased swearing. Who will say one infant has not put to flight a thousand—nay, legions—of evil spirits.

MISTAKES.—Is there a Providence of the Lord in mistakes? They are often made very foolishly; none are exempt from them, and they are frequently vastly annoying. Can we get any great good out of our own folly? Why not? It may certainly minister to the sweet grace of humility, and the Lord may permit mis-

takes for that very end. He certainly can not be said to have caused or foreordained many of our mistakes. But there may be some that are so certain to occur as we are constituted under the economy of nature and grace, that we feel sometimes almost bitterly that they could not have been avoided by us or by others. "It was to be" is the resigned expression. Jeremiah has a grievous complaint: "O Lord, thou hast deceived me, and I was deceived." He speaks a Divine Word more or less descriptive of all in certain phases of regeneration. Rev. Edward Irving quotes this, and most profoundly labored to explain the errors of some who had the gifts of the Spirit in his church. The natural thought of the Word often misleads, overwhelms, and confounds many honest souls. But the higher life can then grow.

But this moralizing arose out of a mistake of the *Advocate of Holiness*, which publishes the following in its December No.:

"A new church has been organized in California, under the name of the 'Missionary Christian Union.' Rev. S. D. Simonds, formerly editor of the California *Christian Advocate*, is the human head. It seems to be about half Christian and half Swedenborgian. A new church is not so much needed as an improvement of the old ones."

Here are more mistakes than lines, and I wonder what Providence is in them. It brings up by association a perfect cloud of other mistakes. I was trying to advance the Methodist Church in the higher life with all sincerity of heart and honesty of purpose. I thought a theology from the Word as revealed in the Christian consciousness was in harmony with Methodism. Was this a mistake? The California Conference made a great mistake in silencing me, and still persists in its mistake by persecuting my friends. The ministers made a mistake in confiscating the Seaman's Bethel and its funds. The Bethel is yet formally and really sustained where I preach and hold class-meetings every Sunday, though I am a local elder in connection with Powell Street M. E. Church. Some think both these are mistakes. The Missionary Christian Union is not a church, and never was intended to be; but is just what it claims to be, as may be seen on the inside pages of the cover of the LIVING WAY, published now for six years. We are trying to improve the churches which exist, and there is need of it! As to half Christian and half Swedenborgian, I have candidly to say I think Swedenborg was a Christian, an eminent Christian scholar, and I am just as ready to accept good from him as I am from the brethren of the *Advocate of Holiness*.

ISOLATED BUT BLESSED. — A brother, living miles from any Christians, writes that he has found out that he does not need to go to meeting to get blessed. "I have," he writes, "the spirit of Jesus with me, and He leads me into the truth. I can say with David, 'Thy Word is sweet to my taste, sweeter than honey to my lips.' I know we can live with the blessing in our hearts at all times. I have so much of the glory of God in my heart at times that it seems all I can bear. I feel to sing with those around the throne, 'Thou hast redeemed us to God by thy blood and hast made us kings and priests, and we shall reign on the earth.' I feel that I do reign with him now in this body, though I know it is vile, and feel its cumbrous clay; for sometimes I have the experience of Paul, and groan within myself, being burdened with this vile body.

"Soon the veil will be lifted, soon the body fall, and I shall have power to praise God as I would now, if I could. I find God directs our thoughts in a proper channel, and makes them exceeding precious and numberless. Praise the Lord! It is not only a glorious hope, but I can say a glorious knowledge of heavenly things."

SCRIBNER'S ILLUSTRATED MONTHLY.—For beauty of illustration, literary excellence, correct and judicious criticism, and pure moral tone, *Scribner's Monthly* stands at the head of the magazines of the country. The new volume opens splendidly. The two serials, "Philip Nolan's Friends," by E. E. Hale, and "Gabriel Conroy," by Bret Harte, give promise of unusual interest, and the miscellaneous articles are all of a high order. Terms: $4 00 a year; Scribner & Co., New York.

PLYMOUTH PULPIT, now published weekly in that excellent paper, the *Christian Union*, New York, is more and more luminous with the truths of the new age, and more and more glowing with its charity. The great persecutions of its noble editor are bringing out the spirit of Christ in him in greater degree. How wonderfully clear the vindication of Mr. Beecher is being wrought out in the Divine Providence. His spirit is certainly triumphant, and that demonstrates his integrity and that God is with him. Though the devil may yet have this modern Job in his hands for a time, he will have double honor at the last.

FAREWELL, friends, for a season. The publication of the LIVING WAY will be suspended for a time with this number. Our exchanges will please take notice and discontinue their favors. We heartily thank you all for your kindnesses.

THE LIVING WAY.

EDITED AND PUBLISHED BY

S. D. SIMONDS.

"*If a man keep my saying, he shall never see death.*"—JOHN VIII: 51.

VOLUME VI.

SAN FRANCISCO, CAL.
S. D. SIMONDS, 933 CLAY STREET.
Printed by John H. Carmany & Co., 409 Washington St., opp. Post-office.
1875.

CONTENTS.

	Page
The Beasts of Revelation. (No. 1)	9
Prayer for the Dead (C. Day Noble)	18
Bearing Witness (Ella F. Mosby)	21
Education of no Importance when of no Use (Dr. A. Kellogg)	24
Religion in Business (B. F. Barrett)	29
The Beasts of Revelation. No. 2	41
The Higher Education (Ella F. Mosby)	52
Fairies (Dr. A. Kellogg)	55
The Growth of Faith (Mrs. Beulah Brinton)	61
Reason and Faith	77
Dr. John Tauler, the Mystic (Ella F. Mosby)	83
Materialization of Spirits (Dr. A. Kellogg)	87
The New School (Mary W. Cabell)	91
The Coming Man	97
Life in Death	109
Jesus of Nazareth	115
Deborah and Barak's Prophecy (Dr. A. Kellogg)	119
The Fire of Hell, and Gnashing Teeth	127
The Resurrection	133
The Mote and the Beam in the Eye	145
Jacob's Ladder, Illustrated (Dr. A. Kellogg)	153
Conflicts in Faith	161
The New Doctrine of Life	165
The Three Tabernacles	177
The Word and How it is Opened	185
Physical Regeneration. No. 2. (Dr. A. Kellogg)	190
"Taught of God"	196
The Future Overworked	199
Christ and Lunacy	209
The Model Prayer (Rev. John Doughty)	215
Exterior Conflict—Interior Harmony (Rev. Q. J. Collin)	222
Matter or Spirit, Which? (Rev. D. A. Dryden)	228
Revivals	241
Physical Regeneration. No. 3. (Dr. A. Kellogg)	248
Revelation—Its Character and Progress	254
The Power of the Word	258
Loving Counsel	262
The Unity of God	265
Receptive States	273
The Lord's Prayer (Rev. John Doughty)	279
Mania—Can Anything be Done?	285
Where is Heaven? (J. R. Haggard)	289
Unsealing the Book (Rev. J. Spencer Kennard)	292
The Word and the World	295
Solution of Some Mysteries	305
The New Church—What is it? (Rev. John Doughty)	314
The Science of Correspondence (Rev. B. F. Barrett)	326
The Way, the Truth, the Life	337
Test of Inspiration	341
The Name of the Lord	346
On Literal Contradictions	351
A Voice from Heaven	354

PAGE

How a Knowable God, Heaven, Spirit, etc., are Understood and Confirmed by Sensible Things (Dr. A. Kellogg) 357
Thanksgiving 359
Influence of Religious Belief on Conduct, Organization, and Character... 362
The Guest (Mary Townley) 364
Sources of Knowledge 373
"Selah" Dr. A. Kellogg) 381
Spirituality of Methodist Hymns 385
God Revealed in His Works 389

EXTRACTS FROM CORRESPONDENCE:

The Burning Bush; Divine Truths are Precious Stones; Until the Time of the Harvest 37–39
Present Revelation; Crowned Christians Here; A Believer's Confirmation; The Narrow-way and the Highway 69–72
Taught by Present Revelation; The Burning Bush, continued; Practical Religion; Barn Builders 102–105
What was the Dream? 138–139
Reading in the Light of Eternity; Pray Yourself Well; The True Vine; Comfort in Affliction 169–173
The Transfigured Lord Appears; The Box of Jewels; The Broken Heart 202–206
One with God: Personal Experience; The Christmas Gift 236–238
Gems of Truth; Inquiry Answered; In the Spirit on the Lord's Day. 266–269

NOTICES:

The Week of Prayer; Arthur's Illustrated Home Magazine; Angel's Wings 39–40
Progressive; The Persecution in Acapulco; The Spirit of Hate; Mrs. Phœbe Palmer; St. Nicholas; Scribner's Magazine; Overland Monthly 72–76
Questions about Christ's Body; Strange Things; Rev. Mr. Hammond; The Rejected Doctrine; Chico Christian Union 105–108
Fairies; The Christian Consciousness Infallible; Revelation; Gideon's Army; Elaine; Beneath His Wing; Prussia and the Papacy; To all the Churches of our Lord Jesus Christ; Scribner's Magazine. 139–144
Church Millinery; Reverence for the Bible; Love is Life; False Swearing; The Likeness; The Pacific Medical and Surgical Journal; The Overland; The River of Life 173–176
Surface Truth and Real Falsehood; Sneezing; The First Article; Diary 206–208
Light on the Pathway of Holiness; The Angels; The Atonement; Tax Gatherers; Perversion; True Work; Scribner's Illustrated Magazine; The Tenth Industrial Exhibition of the Mechanics' Institute; Errata 238–240
The Money Power; Blessed be ye Poor; Mr. Beecher; Religion and Science 269–272
The Prayer Cure; The Moon Turned to Blood; Preaching Christ; Effects of a Good Life; Prayer before Battle; The Indian Question; The Morals of Finance; The Prophecies; The Overland Monthly; St. Nicholas 298–304
A Pastoral; Lesson of a Dream; Neither Male nor Female; Light of Life; Opening the Door of the Heart, etc 337–340
Our National Thanksgiving; The Site of Solomon's Temple Discovered; An Industrial Temporary Home; Creeds; Mighty Sins; Morning and Night; Destruction of the World; A Sign of the Times; Stages of Spiritual Progress; Bored as well as Instructed; Noticeable for the Times: The Insane; Horse-racing 365–372
Politico-religious; "Out of the Mouths of Babes and and Sucklings Thou hast perfected Praise;" Mistakes; Isolated but Blessed; Scribner's Illustrated Monthly; Plymouth Pulpit; Farewell 400–404

[Continued from second page of cover.]

ART. VI. No discipline shall be approved save that which is specified by our Lord: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. xviii: 15–17.) That is, he shall be to thee as one unconverted, for whose salvation you are still to labor, "knowing that whatsoever ye bind on earth shall be bound in heaven," (v. 18) and that no Christian man ever desires that any soul should be sent to hell. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke xvii: 3, 4.)

ART. VII. Although this Society admits of no doctrinal test, it will operate harmoniously with all denominations, inspired by a true catholicity, knowing that doctrine, the same as knowledge, is the subject of growth, and that man must be in freedom in order to his salvation. The creed which a man chooses is probably the best for him so long as he esteems it so.

ART. VIII. This Society will give, by the hands of its missionaries or ministers, the ordinances of Baptism and the Lord's Supper to all who desire them. In case of Baptism, the Apostle's creed, so far as it recites gospel history, may be used. In the Communion it is advised that only the Scriptures appropriate be read.

ART. IX. This Constitution may be amended at any regular meeting, after two weeks' notice of such proposed amendment shall have been given. But no alteration, so as to allow of doctrinal tests, shall be admitted.

S. D. SIMONDS, President.
MRS. L. B. AYLWORTH, Secretary.

$5 to $20 PER DAY!

AGENTS WANTED!

All classes of working people of both sexes, young and old, make more money at work for us, in their own localities, during their spare moments, or all the time, than at anything else; we offer employment that will pay handsomely for every hour's work. Full particulars, terms, etc., sent free. Send us your address at once. Don't delay. Now is the time. Don't look for work or business elsewhere, until you have learned what we have to offer.

G. STINSON & CO., Portland, Maine.

THE LIVING WAY.

There is a positive philosophy of religion as demonstrable as exact science; comprehensive, for it is Charity; definite, for it is Truth. It is the purpose of THE LIVING WAY to teach and illustrate this truth and charity.

The articles are all made up expressly for the magazine by the Editor and his able corps of contributors, and open new and wide views of Truth, depending on the Spirit in experience to unfold the letter of the Word.

It is the only religious magazine on the Pacific Coast, and none more comprehensive of the new age on which we are entering will be found in the country.

TERMS:—THE LIVING WAY is published monthly about the middle of each month, for $2.50 per year, in advance, by S. D. SIMONDS, Editor and Proprietor. 935 Clay Street, (P.O. Box 115,) San Francisco.

Or, *The Christian Union*, (edited by Rev. Henry Ward Beecher), the largest and best religious weekly paper in this country, price $3 a year (currency) in advance, with THE LIVING WAY, will be furnished for $5.

Also, *The Overland Monthly*, price $4, and THE LIVING WAY, for $5.

Address, with cash in advance,

S. D. SIMONDS, 935 Clay Street,

or Post-Office Box 115, San Francisco.

ADVERTISING!

CHEAP! GOOD! SYSTEMATIC!!

All persons who contemplate making contracts with newspapers for the insertion of advertisements should send 25 CENTS to GEO. P. ROWELL & CO., 41 Park Row, New York, for their PAMPHLET-BOOK (ninety-seventh edition), containing lists of over 2,000 newspapers, and estimates showing the cost. Advertisements taken for leading papers in many States at a tremendous reduction from publishers' rates. GET THE BOOK.

THE BEST PAPER FOR FARMERS.

New York Weekly Tribune.

ONE DOLLAR per year, in clubs of thirty or over. Specimen copies free. For terms and commissions, address, THE TRIBUNE, New York.